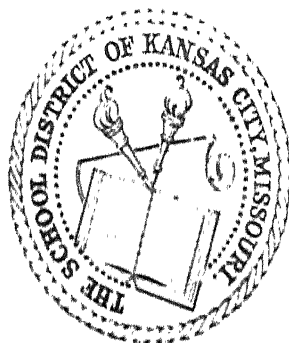


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SACRED BOOKS OF THE EAST

TRANSLATED

BY VARIOUS ORIENTAL SCHOLARS

AND EDITED BY

F. MAX MÜLLER

VOL. I.

OXFORD

AT THE CLARENDON PRESS

1910

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HENRY FROWDE, M.A.
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A GENERAL INDEX
TO THE
NAMES AND SUBJECT-MATTER
OF THE
SACRED BOOKS OF THE EAST

COMPILED BY
M. WINTERNITZ
PROFESSOR OF INDIAN PHILOLOGY AND OF ETHNOLOGY IN THE GERMAN UNIVERSITY
OF PRAGUE

WITH A PREFACE BY
A. A. MACDONELL
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OXFORD
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PRINTER TO THE UNIVERSITY

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PREFACE

BY PROFESSOR MACDONELL.

THE period covered by the inception, the publication, and the completion of the *Sacred Books of the East* exactly coincides with the thirty-four years that I have spent in Oxford. When I matriculated, Professor Max Müller, the editor of the series, was about to begin work on the first volume, which appeared while I was still an undergraduate. I lost no time in making his acquaintance, for it was the influence of one of his works that had stimulated me to begin under Professor Benfey the study of Sanskrit at the University of Göttingen, when I left school nearly two years before. During my undergraduate days and later I owed much to Professor Max Müller's advice and encouragement in regard to my studies, which have ever since followed, as far as Sanskrit is concerned, much the same lines as his. I consequently always took a lively interest in the *Sacred Books* edited by him as they successively appeared during the course of a quarter of a century, no fewer than thirty-six volumes having a more or less direct bearing on my own work, and fourteen of the translators being personally known to me. Professor Max Müller lived to see all but one of the forty-nine volumes published under his supervision. Now the fiftieth and concluding volume is at last finished when I myself have already arrived at advanced middle age. Owing to my early relations with the editor and my interest in the series ever since, I am glad to have this opportunity of accompanying with a few words by way of preface the volume that brings the series to an end.

The *Sacred Books of the East* include all the most important works of the seven non-Christian religions that have exercised a profound influence on the civilization of the continent of Asia. Of the Indian religions the Vedic-Brāhmanic system here claims twenty-one volumes, Buddhism ten, and Jainism two. Eight volumes comprise translations of the

sacred books of the Persians. Two volumes represent Islam, and six the two main indigenous systems of China, Confucianism and Tāoism. This great undertaking, planned and edited by Professor Max Müller, has been carried out by the collaboration of twenty scholars, all leading authorities in the special departments of Oriental learning to which the works translated by them belong. By thus rendering these religious systems accessible as a whole to the Western world in authoritative translations, Professor Max Müller for the first time placed the historical and comparative study of religions on a solid foundation. But with that large view of the aims and needs of scholarship which distinguished him, he saw that the investigation of the vast material here collected could not become thoroughly effective without the auxiliary aid of a separate index volume presenting that material thoroughly digested and exhaustively classified. This work he entrusted to Dr. Winternitz, who at that time was resident in Oxford and had been assisting him in bringing out his second edition of the *Rigveda* with the commentary of Sayana. The result, after various unavoidable delays, is the present volume, in which the end in view has been most successfully accomplished by the compiler, now Professor of Indian Philology and of Ethnology in the German University of Prague.

The experience of many years has made me a convinced believer in the great value of full and comprehensive indexes as aids to the scholar, not only because they save his time, but because they tend to render his results more comprehensive. This is especially true at the present time, when the field of research has become so greatly extended in all directions. The view which prevailed among Oriental scholars in my student days was very different. About thirty years ago an eminent Sanskrit scholar began the publication of the *editio princeps* of an important and intricate work, which when completed appeared without an index. The editor declined to yield to the suggestion that he should supply one, declaring that those who wished to consult the book on any point ought to be compelled to read it through. I feel convinced that as a consequence of this attitude, research has been retarded in the

branch of learning to which the work in question belongs. Even in recent years I have hardly ever seen an index to Oriental works that has not seemed to me too meagre and consequently inadequate as an instrument of research. Very different is the character of the present substantial volume of 684 pages, which Professor Winternitz has compiled with so much thoroughness and industry. I feel no hesitation in stating that it is the most comprehensive work of the kind that has yet been published. For it is not merely a complete index like vol. xxv of the recently published *Imperial Gazetteer of India*. It also furnishes, in articles of any length, a scientific classification of the subject under various heads. Thus, in the article on Agni, the Indian god of fire, the material relating to that deity is arranged under no fewer than twenty-four subdivisions. Such fullness of treatment saves the book from the inevitable dryness from which it would otherwise suffer. Indeed, its perusal will, I believe, prove interesting not only to the expert, but even to the general reader. The volume, in fact, constitutes a handbook for the study of Oriental religions as far as represented by the *Sacred Books of the East*. By saving the student of these volumes an immense amount of time, it will greatly lighten his labours. The methodical arrangement and the co-ordination of the vast and varied material that they contain are also calculated to stimulate both the historical investigation of each, and the comparative study of all, of the religious systems dealt with in the series. Hence if I were asked to select any one of the fifty volumes of the *Sacred Books of the East* as specially useful, I should certainly choose the last. The Delegates are to be congratulated on rounding off with so valuable an addition a series that reflects so much lustre on the University Press, and has contributed not a little towards establishing its now unrivalled position as a centre of Oriental publication.

A. A. MACDONELL.

OXFORD,
February, 1910.

INTRODUCTORY NOTE

BY THE AUTHOR

Habent sua fata libelli—not only after they have been published, but sometimes even before they are printed. It was in the spring of 1894 that the late Professor Max Müller first suggested to me that I should compile a General Index of the names and subject-matter for the complete series of the *Sacred Books of the East*. Such an Index, he thought, would be a great help to all students of the *Sacred Books of the East*, and of the greatest value for the study of the history of religions. The matter was frequently discussed between us, and we both agreed that if the Index was to be of any use it would have to be, not a bare list of names and important words, with strings of references which no one would have the patience to read through, but an *analytical* Index with *extracts* and even *verbal quotations*, from which the student, with the least possible trouble, might see to which volume and page he had to refer for any information he might want. It was many weeks before the plan took any definite shape: in June, 1894, I laid my proposal of preparing the Index before the Delegates of the University Press, who were from the beginning favourably inclined to it. But as I had to work out a specimen from which the scale and the plan of the Index could be seen more definitely, it was not until March, 1895, that the Delegates could give their final sanction to the work.

Though some of the volumes of the series were still unpublished in 1895—vol. xlv appeared in 1900, and vol. xlviii not until 1904—it was then thought possible to finish the Index volume within two years. When I set to work, and began reading through volume after volume, making notes and extracts for the Index, I certainly hoped that Professor Max Müller would live to see it finished. But, alas, Fate had destined otherwise. Only too soon I found that I had entirely miscalculated the time and labour involved in

the compilation of the Index. By the spring of 1898 I had indeed read, and made extracts from, all the volumes that had been published ; I had written some 70,000 slips, and these had been sorted and arranged alphabetically. But in 1898 I left Oxford to return to my own country and to a new sphere of work, and the preparation of the Index had to be interrupted for nearly two years. When I took it up again in 1900 I soon found that the huge mass of slips before me represented only the raw material from which the building had to be constructed.

From the beginning it had been clear to me—and this was also Professor Max Müller's view—that this Index volume could not be made like any other Index, but must resemble a Manual of the History of Eastern Religions. For it would have been of little use to collect, under such headings as Ancestor Worship, Animals, Brahman, Buddha, Fire, Funeral Rites, Future Life, God, Gods, Prayer, Sacrifice, Soul, &c., all the passages bearing on these subjects as they occur in the volumes of the *Sacred Books of the East*. It was necessary to make *sub-divisions* in such articles, and to arrange the passages under different *sub-headings*. It was this work of arranging and condensing the raw material that caused so much delay. Many slips had to be rewritten, and the volumes of the *Sacred Books* had constantly to be referred to, and numerous passages to be verified.

These sub-divisions and sub-headings required most careful consideration. It was not possible to make them according to one uniform scheme ; they had to be chosen in each case differently as seemed most suitable for practical purposes. Sometimes it was advisable to make them according to the different religions, sometimes according to the subject-matter. Consistency could not be aimed at—the chief aim was practical usefulness. Sometimes it seemed more practical to arrange the passages under several sub-headings, sometimes it seemed preferable to collect them under one heading, indicating sub-division by dashes (—). But it is hardly necessary to enumerate all the devices by which the compiler has tried to make the Index as handy as possible. The reader will

easily find them out for himself. There was a time when German scholars scouted the idea of writing or using an Index to learned books. It was thought unworthy of a scholar to look to an Index for reference: he had to read the whole book and all the books on any given subject. But nowadays even German scholars have found out that life is short, and not only art, but in an even greater degree, science is getting very long. It has become impossible to get on without some time-saving machinery. To make this Index supply as far as possible a contrivance of such a kind has been the one and constant aim of the compiler.

Verbal quotations have been given—they are marked as such by the use of *italics*—from passages that seemed especially characteristic and important. That the Index should also include such verbal quotations, was one of the very first suggestions made by Professor Max Müller.

The compiler of an Index to forty-nine volumes of translations from seven different languages, belonging to as many religions, had to grapple with peculiar difficulties. He had not only to make himself acquainted with the terminologies of the different religions represented in the *Sacred Books of the East*, but also to take into account the different translations of the same terms by different translators, sometimes also different spellings of the same names in different volumes. I have tried, as far as was practicable, to collect all things belonging together under one heading, but I must apologize for any inconsistencies that will be found, especially under the letter A. There, e.g. 'Ahura-Mazda' and 'Aûharmazd' are given as two separate articles, while later on in such cases all the passages would have been collected under *one* heading. While apologizing for such and other inconsistencies (which could only have been avoided if the whole manuscript of the Index had been rewritten and its publication delayed still longer), I hope to have given so many *cross-references* that these inconsistencies will not be felt as any serious inconvenience.

When I venture to claim for this volume the title of a sort of Manual of the History of Eastern Religions, I hope I may not be misunderstood. Many books on the History and

Science of Religion have been written during the last twenty years. But most of these books are more concerned with theories on the origin and development of religion than with what, in my humble opinion, should be the foundation of all such theories—a *scientific classification of religious phenomena*. Is it too presumptuous to hope that this Index may prove to be of some help for the fulfilment of this *desideratum* of the Science of Religion? The Index may prove useful, not only for what it contains, but also for what it does *not* contain. The student of religion will look in vain in this Index for such terms as Animism, Fetishism, Tabu, Totemism, and the like. May not this be a useful warning that these terms refer only to the theories and not to the facts of religion? On the other hand, the student will be assured that everything he finds in this Index is a religious fact. Moreover, many things will be found in the Index that, from our point of view, do not refer to religion at all, but to all kinds of matters of importance for the Antiquarian—the student of ancient law, customs, manners, art, and economic life. For there is hardly any phase of human life that is not in some way or other touched upon in the *Sacred Books of the East*—for the simple reason that in ancient religion almost anything and everything has some religious aspect. This is in itself an important lesson to learn. Besides, it shows how useful the Index, and of course still more the *Sacred Books* themselves, must be for all students of the ancient civilizations of India, Persia, China, and Arabia. And if the Index should do nothing else but help to promote the study of the *Sacred Books of the East*, the time and labour devoted to its compilation will not be thrown away.

In conclusion, I have to express my sincere thanks to the Delegates of the University Press for the sacrifices incurred in the publication of this volume, and for the patience they have shown with the many delays that have retarded the completion of the work.

M. WINTERNITZ.

PRAGUE,

January, 1910.

LIST OF RELIGIONS

REPRESENTED IN THE SACRED BOOKS OF THE EAST

- I. VEDIC-BRĀHMANIC RELIGION.
 - (a) Prayers and Hymns, vols. 32, 42, 46.
 - (b) Magic, Rites, and Theology, vols. 12, 26, 29, 30, 41, 42, 43, 44.
 - (c) Philosophy, vols. 1, 8, 15, 34, 38, 48.
 - (d) Laws, vols. 2, 7, 14, 25, 33.
- II. BUDDHISM, vols. 10, 11, 13, 17, 19, 20, 21, 35, 36, 49.
- III. GAINA RELIGION, vols. 22, 45.
- IV. CONFUCIANISM, vols. 3, 16, 27, 28.
- V. TĀOISM, vols. 39, 40.
- VI. PARSĪ RELIGION, vols. 4, 5, 18, 23, 24, 31, 37, 47.
- VII. ISLĀM, vols. 6, 9.

LIST OF TRANSLATORS

OF THE SACRED BOOKS OF THE EAST

- Beal, Samuel, vol. 19.
 Bloomfield, Maurice, vol. 42.
 Bühler, Georg, vols. 2, 14, 25.
 Cowell, E. B., vol. 49 (i).
 Darmesteter, James, vols. 4, 23.
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 Mills, L. H., vol. 31.
 Oldenberg, Hermann, vols. 13, 17, 20, 29, 30, 46.
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 Rhys Davids, T. W., vols. 11, 13, 17, 20, 35, 36.
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 Telang, Kâshinâth Trimbak, vol. 8.
 Thibaut, George, vols. 34, 38, 48.
 West, E. W., vols. 5, 18, 24, 37, 47.

ABBREVIATIONS

Av. = Avesta.

&c. (after a reference) = 'and frequently *in the same volume*.' (For instance, on page 22, col. 1, line 17 the '&c.' means that Agni the Hotri priest occurs frequently in volume 46.)¹

n. = name.²

q. v. = quod vide.

n. d. = name of a deity.

Sk. = Sanskrit.

n. p. = name of a person.

t. c. = title of chapter or part of a work.

n. pl. = name of a place.

t. t. = technical term.

Phl. = Pahlavi.

t. w. = title of a work.

Pr. = Prâkrit.

Zd. = Zend.

References. The large arabic figures denote volumes, the smaller arabic pages, and the smaller roman pages of the Introductions.

¹ Where a very large number of references are given, some references have been italicized to point out the more important passages.

² But after a figure, referring to the number of page, = note, and after a Sanskrit term = neuter.

LIST OF THE 49 VOLUMES

OF THE SACRED BOOKS OF THE EAST

VOL.	VOL.	VOL.
1 Upanishads.	16 Texts of Confucian-	32 Vedic Hymns.
2 Sacred Laws of	ism.	33 Minor Law-Books.
Âryas.	17 Vinaya Texts.	34 Vedânta-Sûtras.
3 Texts of Confucian-	18 Pahlavi Texts.	35 } Milinda.
ism.	19 Fo-sho-hing-tsan-	36 } king.
4 Zend-Avesta.	king.	37 Pahlavi Texts.
5 Pahlavi Texts.	20 Vinaya Texts.	38 Vedânta-Sûtras.
6 Qur'ân.	21 Saddharma-	39 } Texts of Tâoism.
7 Institutes of Vishnu.	pundarîka.	40 }
8 Bhagavadgîtâ, &c.	22 Gaina-Sûtras.	41 Satapatha-
9 Qur'ân.	23 Zend-Avesta.	Brâhmana.
10 (i) Dhammapada.	24 Pahlavi Texts.	42 Atharva-veda.
10 (ii) Sutta-Nipâta.	25 Laws of Manu.	43 } Satapatha-
11 Buddhist Suttas.	26 Satapatha-	44 } Brâhmana.
12 Satapatha-	Brâhmana.	45 Gaina-Sûtras.
Brâhmana.	27 } Texts of Confucian-	46 Vedic Hymns.
13 Vinaya Texts.	28 } ism (Li Kî).	47 Pahlavi Texts.
14 Sacred Laws of	29 } Grihya-Sûtras.	48 Vedânta-Sûtras.
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Agni, the God of Fire.

(v) A. in his moral character.

(w) A. as a supreme God of Heaven and Earth.

(x) A. in philosophical speculations.

(a) **HIS BIRTHS, HIS MOTHERS, HIS PARENTS.**

Thou, O A., the flaming one, (art born) from out the Heavens; thou (art born) from out the Waters and the stone (the flint); thou (art born) from out the forests and the herbs; thou art born bright, O Lord of men, (as belonging) to men, 46, 186, 189; he has been born in the dwellings as the first, at the bottom of the great (air), in the womb of this air, footless, headless, hiding both his ends, drawing towards himself (his limbs?), in the nest of the bull, 46, 308; puzzles or mysteries concerning the birth, &c. of A., 46, 114 sq.; A. is water-born, cow-born, law-born, is born from the sky, from the breath, 41, 281, 283 sq.; A. born from A., from the pain of the earth, or of the sky, 44, 202; generation of A. (fire-altar), and fashioning the embryonic A., 41, 251-6, 300-3, 309, 310 sq., 319 sq., 344, 351 sq., 354, 358, 362-5, 398 sq.; when the altar is built, A. is born, 41, 332 sq.; the gods wondered at his birth, 46, 219; A. is born at once, 44, 89; his secret birth, 46, 366, 368; when created, sought to burn everything, 12, 342; of double birth, celestial and terrestrial, 46, 52, 141, 176; A. who is born and A. who will be born, twins, 46, 57, 59; grows up within the plants, within the children, and within the sprouting grass, 46, 61; his three births, in the sea, in heaven, and in the waters, 46, 114, 116, 308; his highest and lower birth-places, 46, 215; has three lives, and three births from the Dawn, 46, 275 sq.; produced by the ten young women, i.e. the fingers, by attrition, 46, 75 sq., 114, 116, 147, 150, 160, 256, 287, 292, 294, 302 sq., 306, 341, 391; son of strength, or offspring of vigour, 32, 21 sq.; 41, 255; 46, 16, 45 sq., 92, 103, 119 sq., 129, 147 sq., 157, 209, 211, 220, 261, 268, 273, 277, 289, 291, 297, 300, 316, 352, 371 sq., 375 sq., 382, 385, 391, 403; born living from the dry wood, 46, 64; one blows upon A.

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(b) Forms and abodes of A.

(c) Myth of the hidden A.

(d) Names of A.

(e) Anthropomorphic conception of A. (his body, his food and drink, his chariot and horses, his wives, children, &c.).

(f) Theriomorphic conception of A., and his relations to animals.

(g) His relation to the other gods in general.

(h) A. as related to individual other gods.

(i) A. and the solar deities (Āditya, Sūrya, Ushas, the Arvins).

(j) A. as destroyer of demons and all hostile powers.

(k) Excellent qualities and transcendent powers of A.

(l) A. as a kind and helpful god.

(m) A. the god of the house and the clan.

(n) A. as connected with women and marriage.

(o) A. as the sacrificial fire and the Fire-altar.

(p) Men (or demigods) and families who first established A.

(q) A. as a priest, and his relations to the priesthood.

(r) A. in his relation to the Sacrifice and the Sacrificer.

(s) Sacrifices to A.

(t) Prayers to A., and A. as related to prayers (and metes).

(u) A. as connected with Veda and Veda-study.

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46, 67; the gods have procreated A. by their thoughts, 46, 228; son of Tvashtri, 46, 114, 116, 248, 251.

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(e) ANTHROPOMORPHIC CONCEPTION OF A. (his body, his food and drink, his chariot and horses, his wives, children, &c.).

The bricks of the fire-altar are his limbs, 41, 156; has three heads and seven rays (or reins), 46, 167, 168; with many faces (the fires), 46, 103, 248, 280; whose face is turned everywhere, 46, 125; whose face shines with ghee, 46, 158, 221, 391; his face is bright and beautiful, 46, 157 sq., 302, 340; ghee is his eye, 46, 293; is kindled four-eyed, 46, 23, 29; looks round with a hundred eyes, 46, 137; thousand-eyed, 41, 409; 42, 402; 46, 104; with fiery, golden, strong jaws, 46, 33, 45, 157, 193, 303, 413; eats with his sharp jaws, he chews, he throws down the forests, 46, 157; spreading through the forests, shears the hair of the earth, 46, 54, 61, 129, 173; with sharp teeth, 46, 103, 335, 344, 360; the gold-toothed, 46, 366, 382; the tongues of A., 12, 74; 44, 189, 351; 46, 141, 144; has seven tongues, 43, 205; with the sweet or sharp tongue, 46, 52, 153, 308, 340, 344, 416, 418; with agreeable speech, 46, 352; is yellow-haired, 43, 105; the flames, his golden hair, 46, 42, 129, 148, 268, 275, 296, 385; golden-bearded, 46, 382; his beard shaven by *Pûshan*, 30, 217; whose back is covered with ghee, 46, 375, 397; called the dark-necked one, 44, 316 sq.; 46, 248; with ruddy limbs, 46, 148, 248; A. is gold-breasted, 32, 416; golden-coloured, 46, 232, 234 sq., 325, 366; gold his seed, 12, 322; 26, 54, 59, 63, 238, 390; 44, 187, 275 n., 462, 467; the milk of the cow is A.'s seed, 12, 326, 330; 26, 54;

feeding A. by kindling sticks, 41, 254-63; plants the food of A., 42, 42; 43, 335; A. is the eater of food, 1, 159; 12, 301, 323; 15, 314; 34, 116 sq.; 44, 63; food offered to A. the eater of food, 12, 303; food-gainer, 12, 127; drinking Soma, 46, 110, 128, 304; adorned with ghee, 46, 137; whose robe is ghee, 46, 275, 296; shoots with arrows, 46, 331; the red horses or flames of A., 32, 16, 19 sq., 24-7, 39; 46, 42, 141, 144, 167 sq., 202, 244 and 246 (seven-tongued), 308, 316, 340 sq., 379 sq.; the stallions of A., 32, 140; harnesses his steeds, 41, 399; the seven reins (or rays) of A., 46, 206-8; has a red or brown horse, 41, 257; 42, 422; *when thou hast yoked to thy chariot the two ruddy, red horses, whom the wind drives forward, and thy roaring is like that of a bull, then thou movest the trees with thy banner of smoke. A.!* *May we suffer no harm in thy friendship,* 46, 109, 149, 217; comes in a golden chariot, 46, 232, 233, 245, 269, 308, 348; his chariot is light, 46, 141; whose chariot is lightning, 46, 268; compared to a charioteer, 46, 160, 162, 193, 233, 292; is the quick chariot, 46, 261 sq.; wives of A., 46, 59, 141-5, 220, 225 sq.; his wife, the flame, 21, 372 n.; the lover of the dawn, 46, 67; the dawns, his divine consorts, 46, 336; beloved by Night and Dawn, 46, 74, 76; is the mate of the *Kṛittikās*, 12, 283; is the mate of *Vedi*, 43, xvii, xvii n.; legend of A. courting the waters, 12, 277 sq., 277 n.; as a father begat the ruddy cows (dawns), 46, 220, 227; the germ of beings, the father of *Daksha*, 46, 296; produced *Ekata*, *Dvita*, and *Trita*, 42, 521; the kinsman or brother of the rivers, 46, 54.

f) THERIOMORPHIC CONCEPTION OF A., AND HIS RELATIONS TO ANIMALS.

A. (fire-altar) is an animal, 41, 342, 361, 363, 399 sq.; 43, 40, 50, 78; identical with the animal victims, 41, 164-6; *Pragāpati* wishes to perform sacrifice with A. as the victim, 44, 128; rules over all animals, 42, 50; A. was an animal, and was sacrificed, and he gained that

world wherein A. ruleth, 44, 319; the animal living in the water and walking in the forest, 46, 164; the beast, mows off deserts and habitable land like a mower, 46, 382, 387; shakes his horns, like a terrible beast, 46, 142; the buffalo hidden in the depth, 46, 147, 150; the strong bull, *vṛishan*, 32, 144, 146; 46, 137, 142, 147, 167, 244, 271, 308, 312 sq., 326, 335, 366 sq., 370, 393 sq. (red), 423; the bull with a thousand horns, 42, 105, 208 sq., 373; 46, 364; ox sacred to A., 12, 322; 44, 438; Nights and Dawns have been lowing for A., as for the calf, 46, 193; the young calf, which Night and Dawn suckle, 46, 114, 116, 119, 124, 167 sq.; compared to a horse, 12, 102 n., 109, 121; 46, 16, 57, 67, 91, 158, 176, 206 sq., 217, 220, 229, 285, 292, 296 sq., 302, 317, 344, 360, 363 (white racer); shaking his tongue among the plants he waves his tail like a horse, 46, 202; led forward by a great rope (like a horse), 46, 308, 312; is cleaned or groomed like a horse, 46, 360, 364; the horse is A., 41, 204, 212; the white horse, 26, 149; 41, 360; led forward by the horse, 41, 356 sq.; white horse led in front of *Agni*, 41, 359; a horse (sun) indicates A. at the *Agnikāyana*, 41, 207-12; the roaring snake, 46, 103, 105; the serpent with beautiful splendour, the winged (son?) of *Prīti*, lights up both gods and men, 46, 193, 196; as a bird, 41, 157; 44, 435; 46, 119, 240, 242, 249; the embryonic A. fashioned into a bird, 41, 273-5; the divine eagle or the lightning, 42, 401; his flames are winged, 46, 331;—the ass sacred to A., 29, 366; rules over cattle, 26, 343, 343 n.; 41, 187; *see also above*, p. 13, A. *Purīṣhya*; is the cattle, 41, 196 sq., 198, 392; the gods collected A. from out of the cattle, 41, 230; worshipped at sacrifices for the thriving of cattle, 30, 89, 185 sq.; invoked to protect the footsteps of the cattle, 46, 61-3; implored for nourishment of the cow, 46, 222; accompanied by

three milch cows (oblations or dawns?), 46, 206, 208; has perforated, as it were, the pure udder of the cows, 46, 309; has found the cows (the waters, the sun), 46, 397 sq. (g) HIS RELATIONS TO THE OTHER GODS IN GENERAL.

Conveys the sacrifice to the gods, 12, 102 sq. n., 113, 116 sq., 127, 322; 33, 255; 41, 398; 43, 124, 268; 46, 32, 42, 61, 83, 100, 135, 179, 222, 256, 283, 300, 302, 348, 397; the carrier (vahni) of oblations, 32, 37 sq.; 46, 37 sq., 52, 138, 228, 241, 259, 261, 296, 303, 346, 375, 379, 391, 416, 418, 423; the gods made him the carrier of offerings, 46, 261, 275, 385 sq.; the approacher of the gods, 43, 194; conveys the oblations addressed to the manes, 7, 84; brings the gods to the sacrifice, 12, 117 sq., 134, 203, 426 sq.; 26, 377; 43, 197 sq.; 46, 1, 6 sq., 8, 24, 37 sq., 42 sq., 92, 100, 108, 153, 179, 236, 241, 244, 249, 268, 279, 291, 316, 346, 364, 375, 377, 418; A. invoked to bring A. to the sacrifice, 12, 426 sq., 427 n.; 46, 38, 41; the helpful carrier of the gods, 46, 137, 240, 307; the messenger of gods and men, 12, 103 n., 110 sq., 121, 129; 26, 115; 30, 10, 110, 145; 42, 64, 113; 46, 6, 31, 37 sq., 52, 74, 83, 92, 179, 209, 215, 217, 232, 240, 244, 257, 261, 275, 308, 316, 343 sq., 346, 348, 372, 380, 385, 391, 412, 418; knows best the ascents to heaven, 46, 344, 346; the steward of the gods, 46, 202, 307; calls the gods to the feast, 12, 91; the best invoker of the gods, the dispenser of a thousand bounties, 44, 66; invoked to announce the song to the gods, 46, 16, 273; promulgates all the races of the gods, 42, 50, 308; knows the gods well, 12, 133; prepares the way that leads to the gods, 42, 184; legend of the gods who deposited their beasts with A., 12, 347; legend of the gods depositing all forms with A., 12, 314 sq., 314 n.; passed over from the gods to men, but not with his whole body, 12, 306; the gods have set him to work at the bottom

of the air, 46, 193; the gods have established A. among men, 46, 202; the gods fashioned the opening sacrifice from out of A., 44, 138; is a worshipper of the gods, 46, 67, 232, 318; belongs to all the deities, 41, 375; 46, 173; the gods take food with A. as their mouth, 41, 312; 44, 350, 418; 46, 45, 95, 108, 188; together with all Agnis, with the gods, 46, 289; invoked together with other gods, 42, 80; through A. the gods have won glory and strength, 46, 89, 130; the A.-eyed gods in the east, 41, 48 sq.; leader of the gods in slaying Vritra, 12, 408 sq., 418, 449 sq.; has by fighting gained wide space for the gods, 46, 49; the gods did service to A., 46, 257; reigns among gods and among mortals, 46, 416; encompassed all the gods by his greatness, 46, 64; gods afraid of A. (Rudra), 43, 156 sq., 202; A. going in front of the gods is anointed with the song, 46, 180; *A. is the head, the progenitor of the gods, he is the lord of creatures*, 26, 218; the progenitor of deities, 12, 386; is the first of all gods, 7, 265; 42, 160; is the leader of the divine hosts, 26, 184; is god of the gods, 46, 109; the banner of the gods, 46, 17, 221; *A. is all the deities, since in A. one offers to all deities*, 41, 44; 12, 162 sq., 168; 26, 12, 90, 428; 41, 285; A. (fire-altar) is all beings, all the gods, 43, 388; is the self, the body of all the gods, 41, 369; 43, 256; 44, 505; is the out-breathing of the gods, 43, 295; identified, in turn, with all the gods, 46, 186-92; identified with Varuna, Mitra, the Visvedevās, Indra, and Aryaman, 46, 371.

(b) A. AS RELATED TO INDIVIDUAL OTHER GODS.

A. and *Āditya*, see below A. *Vāyu*, *Āditya*, and see (i) Agni and the solar deities; A. and *Asvini*, see (i) A. and the solar deities; A. compared with *Bhaga*, 46, 281, 401; A. could not burn a straw put before him by *Brahman*, 1, 150; runs away from terror of Brahman, 15, 59; Brahman is A., 43, 85; is

the mouth of Brahman, 48, 289; fastened the amulet on, which *Brihaspati* tied, 42, 85; identified with the regions (*Disas*), 43, 70, 164 sq., 246, 263, 263 n.; A. incites *Dyaus* to commit incest with his daughter, 46, 74, 78; identified with *Dvita*, 46, 405 sq.; A. is the *Gandharva*, his Apsaras are the herbs, 30, 146 n.; 43, 231; joined with *Idā*, 46, 375; A. and *Indra*, mutual relation between them, 12, xvi sq. n., 419; is speech, I. breath, 41, 154; I. the nobility, A. the priesthood, 43, 342, 344; the place of A., I., and the *Vīrve Devās* at various sacrifices, 12, xviii sq. and n.; 'For me have A. and I. accomplished my divine aim,' 30, 179; sacrifice to A. and I. every month for one year after the child's birth, 30, 59; offerings to A. and I., as destroyers of demons, 42, 64; A., I., and *Sūrya* worshipped at the *Shodasin*, 26, 404-6; A. and I. drink the pressed Soma, 46, 285, 291; brought the Soma-drink to *Indra*, 42, 116, 241; finds *Indra* and stays with him, 12, 175 sq.; *Dhātṛi* shaved the head of A. and I., 29, 185; I., Soma, and A., 26, 22; 42, 117, 122, 222; 44, 441; A., I., *Sūrya*, superior gods, 26, 402-4; kings appear as A., I., Soma, Yama, and the God of Riches, 33, 217 sq.; see also under *Indra*; *Kāma* and A. invoked together, 42, 221 sq., 359, 592; A. is *Ketā*, 29, 348; invoked in company with the *Maruts*, 32, 53, 68 sq., 82, 94, 337, 339, 352-4, 369, 375, 386, 392 sq., 399; 46, 82, 84, 266, 292 sq.; A. and the *Maruts* invoked at the restoration of an exiled king, 42, 112, 328; produced the host of the seven *Rishis* or of the *Maruts* (?), 46, 75, 80; compared with the *Maruts*, 46, 130, 138, 341; the *Maruts* the guardsmen, and A. the chamberlain of king *Marutta*, 44, 397; and *Mitra* (or 'friend'), 32, 82, 94; is great, and a friend, like *Mitra*, 46, 38, 46, 100, 158, 193, 202, 333, 341, 371, 389, 401; identified with *Mitra*, 46, 109, 112, 119, 240 sq.; and *Mitra* invoked together, 46,

387; A., *Mitra*, *Varuna*, and the *Maruts* sing to A. a pleasant song, 46, 268; *Sūrya*, A., and *Pragāpati*, the deities of the *Agnihotra*, 29, 161, 161 n.; sacrifice to A. and *Pragāpati*, 33, 376; restores *Pragāpati* who had become relaxed, 41, 151-4, 168; is the right arm of *Pragāpati*, 43, xx; is the progenitor of the deities, he is *Pragāpati*, 12, 386; *Pragāpati* identified with A., 41, xxvii, 144, 148, 151, 153 sq., 165, 167-9, 172 sq., 174, 183, 240 sq., 245, 284, 290, 309, 313, 330, 341, 353, 377, 386; 43, xvii, xix-xxiii, 66; 44, xviii, 275 n.; A. (fire-altar) is *Pragāpati*, 43, 49, 54, 57, 70 sq., 92, 127, 159 sq., 181, 189 sq., 229, 234, 270, 300, 300 n., 309, 313-15, 321-7, 341, 345-7, 349-52, 362; *Prithivī* (Earth) with A. invoked in danger, 29, 232; oblations to Earth and A., 29, 321; if *Apāna* is satisfied, the tongue is satisfied, if the tongue is satisfied, A. and the earth are satisfied, 1, 90; terrestrial serpents belonging to A., 29, 328 sq.; is the lotus of this earth, 26, 277; A. is this earth, 41, 154 sq., 169, 183, 347, 364; *Pūshan* has shaven the beard of A., 30, 217; offering to A. and *Pūshan*, 41, 54 n., 55; *Rudra* and A., see (d) Names of A.; *Savitri* brought A. above the earth, 15, 238; raises his arms like *Savitri*, 46, 115; like *Savitri* he has sent his light upward, 46, 340; is truthful like *Savitri*, 46, 88; is *Savitri*, 41, 191 sq.; *Savitri* and A. invoked together, 42, 210; *Skanda*, son of A., 49 (i) 12; A. and *Soma*, offerings to A. and S. conjointly, 2, 299; 12, 43, 159-75, 202, 250, 364; 25, 90; 26, 106-8, 155-62; 29, 161, 390; 30, 254, 336; 41, 45, 54 n., 56, 69, 71; 44, 254, 350 n.; new and full moon offerings to A. and S., 12, 43, 236 sq., 375, 377-80, 377 n.; 29, 17 n., 392; 30, 37; 44, 3 n., 6, 16, 36 sq., 54; animal sacrifices for A. and S., 2, 68; 26, 82 sq., 162, 181-222, 225; 30, 346; 38, 274, 274 n.; 41, 68 sq.; 44, 141, 372 n., 404; 48, 598; A., S., and *Vishnu* are made parts of the thunderbolt, 26, 108, 108 n.; oblations to A.

and Vishnu, at the Dasapeya, 41, 113 sq., 116 n., 118; A. and S. invoked against sorcerers, 42, 65; for A. and S. the Brahmans beg the sterile cow, 42, 176; relation between A. and S., 26, xviii sq.; offering to A. first, then to S., 26, 386; what is dry relates to A., moist to S., 12, 169, 175; black related to S., white to A., 12, 175; the waters support A. and S., 42, 146 sq.; A. the day, S. the night, 26, 108; from out of A. and S. the gods formed the day of fasting, 44, 139; A. compared with Soma, 46, 360, 362; glory of Indra, A., and S., 26, 22; 42, 117, 122, 222; A. and Sûrya, *see* (i) A. and the solar deities; Trita blows upon A., 46, 387; A. and Ushas, *see* (i) A. and the solar deities; A. and Vâk (speech), 26, 365 n., 367 n.; having bestowed a share on A., he bestows lordship on speech, 43, 67; A. worshipped in connexion with Varuna, 26, 383; 46, 307; Varuna, Soma, A., 42, 135; A. alone rules over gods like Varuna, 46, 157; Varuna, Mitra, A., 26, 285 sq.; 46, 236; through A., Varuna, Mitra, and Aryaman are glorious, 46, 148; Varuna identified with A., 43, 238 sq.; 46, 240; and the Vasus, *see above*, p. 14; A., Vâyu, and Indra are above the other gods, 1, 151; A. who sees, Vâyu who hears, Âditya who brings to light, 2, 114; A., Vâyu, and Âditya (or Sûrya), 1, 203; 15, 48 sq., 308; 30, 152 sq.; 43, 187; 44, 265, 291; A. divided himself into A., Vâyu, and Âditya, 15, 75; 41, 284; A. and the earth, Vâyu and the air, Âditya (Sûrya, sun) and the sky or heaven, 12, 325-7; 30, 231; 41, 204; 43, 90 sq.; 44, 27; A., Vâyu, and Âditya are all the light, 1, 54; 41, 210, 239; 43, 388 sq.; 44, 102, 508; A., Vâyu, and Âditya are the hearts of the gods, 43, 162; light is A., might Vâyu, glory Âditya, 44, 173; A., Vâyu, Âditya, and Kandramas identified with the four fires, 44, 127; A. is Vâyu, 43, 363; A. is Virâg, 43, 360; is Virâg, is the regions, is the vital airs, 43, 70,

164 sq.; A. and Vishnu are the two halves of the sacrifice, 26, 12; offerings to A. and Vishnu, 12, 7; 26, 12 sq.; 29, 18 n.; 41, 44 sq., 54 sq., 54 n., 247 sq.; 44, 140; Vishnu and A. identified, 41, 276; A. is *Visvakarman*, 43, 189 sq., 204, 266-8, 266 n.; invoked with Visvakarman, 44, 202 sq.; A. (the funeral pyre) the guide to Yama's seat, 42, 90; A. is death, 12, 324; 38, 267; 43, 365.

(i) A. AND THE SOLAR DEITIES (ÂDITYA, SÛRYA, USHAS, THE ASVINS).

The Sun appeared when A. had been born, 46, 326, 330; the Red one, the rising sun, 32, 21-3; A. is the sun (Âditya, Sûrya), 15, 46; 41, 216 sq., 222 sq., 226, 231, 271, 273, 275, 304 sq., 308 sq., 309 n., 364, 400, 404; 42, 208-11, 213, 661, 664; 43, 195, 349, 363; 46, 49, 116, 167 sq., 193; *see also above* A. Vaisvânara (p. 13); A. is the piece of gold shining between heaven and earth, 46, 119, 124; is placed on the highest skin (the sky?), 46, 164, 166; is like the sun, 46, 67, 173, 176, 194, 213, 230, 268, 350, 418; established in the sun, 43, 239 sq.; 46, 70; is sun-rayed, 43, 105; A.'s breath taken by the sun, whence fire does not blaze, unless fanned, 44, 130; is the light, when the sun goes down, 12, 335; the light of men, 12, 361; 43, 117; is all the light in this world, 41, 384 sq.; by kindling A. men make the sun rise, 46, 379, 381, 403 sq.; discovered the light, 46, 293; has found the sun, 46, 119, 233, 292, 397 sq.; the sun, the day, and the waxing half-moon relate to A., 12, 169; the sight of A. and the sun, i.e. this life, 42, 53; is heat and light, to him offering is made in Âditya, at the Agnihotra, 44, 112 sq.; A. united with A., Savitri, Sûrya, 44, 469 sq.; by means of A. and Âditya the sacrificer ascends to heaven, 44, 473; the eye of Sûrya, the eyeball of A., 26, 77; Sûrya, the eye of Mitra, Varuna, and A., 26, 343; 41, 408; A., Sûrya, the waters, and all

the gods, 42, 205; the brilliancy of A. and Sūrya transferred upon a king, 42, 116; A. and the man in the sun are not equal, 38, 267; one half of the year (when the sun moves northward) belongs to A., 15, 316; A. on this side, and the sun on the other side of the world, 44, 405; hymns addressed to A. in his maternal character, together with Ushas, the Arvins, and Sūrya, 46, 37-9, 42-4, 281, 356-9; awakens at dawn, 46, 131, 230, 240, 341; reigns by night and at the break of dawn, 46, 103; is the splendour of the dawn, he makes the dawns shine, being kindled in the morning, 46, 108, 194, 244, 271, 363, 423; praised and kindled in the evening and at dawn, 46, 213, 307, 354; deity of the eastern region, 26, 50; 41, 206, 291; 42, 192; 43, 3 sq. and n., 105, 199, 337; the *Kṛittikâs* (in the east) and the month *Kârttika* sacred to A., 7, 265; 12, 282 sq.

(j) A. AS DESTROYER OF DEMONS AND ALL HOSTILE POWERS.

A. is the repeller of the Rakshas, 12, 35 sq., 46, 157 sq., 365; 26, 99, 158, 187, 380 sq.; 41, 52, 371 sq. n.; 42, 64 sq., 402; 44, 464, 497; 46, 49, 102, 346, 367 sq., 397; invoked as *Raksho-han*, for protection against sorcerers, demons, and evil, 42, 35 sq., 40, 64 sq., 77, 190, 408, 475; spells and wicked men, 46, 32 sq., 96, 103, 109, 125, 138, 170, 181, 233, 271, 273, 277, 289, 326 sq., 331-4, 352, 372, 375, 383; has encompassed the demons, 30, 212; invoked against the demons harassing children, 30, 212; with A. the gods conquered the demons (*Asuras*), 12, 54 sq., 57; 42, 180; 46, 303; gainer of battles, helps against spells, 42, 78, 180; is removed from the demon of hostility, 42, 51, 365; invoked to drive away fever, 42, 1, 443; *takman* (fever) comes, as it were, from A., 42, 3; drives away sickness, 46, 6; the destroyer of darkness, 46, 141; removes the poison of snakes, 42, 154; the destroyer of enemies or of *Vṛitra*, 46, 49, 51, 92, 102, 281; the conqueror of deceitful foes, 46, 129,

360; the repeller of shafts, 43, 100; devours the hateful enemies, thieves and robbers, 41, 259; invoked against rivals and enemies, 42, 210 sq., 221 sq.; removes sins and their consequences, 42, 163-5, 167, 525; 46, 181; drives away all evils, 12, 345; 41, 229, 360; 43, 84 sq.; burnt up the evil of the gods, 41, 259; is the remedy for cold, 44, 315.

(k) EXCELLENT QUALITIES AND TRANSCENDENT POWERS OF A.

A. is a sage, 12, 91; 44, 189, 192, 194; 46, 22 sq., 75, 103, &c.; is skilful, thoughtful, 46, 269, 391; the omniscient, 46, 303, 375; the great seer, the best *Rishi*, 46, 114 sq., 118, 283; compared to a *Rishi*, 46, 57; a singer, 46, 271; a good guide, 46, 317; is the guide of *Brāhmanas*, 42, 170; is the eye of gods and men, 43, 199 sq.; knows the birth of gods and men, 46, 70; is immortal, 12, 261; 42, 57; 43, 296; 46, 37 sq., 70, 100, 217, 232, 269, 281, &c.; alone was immortal, when the gods were still mortal, 12, 310; gods laid immortality into A., 43, 156, 177 sq., 256; the gods made him the navel of immortality, 46, 275; the mortals have generated the immortal A., 46, 303; has a knowledge of immortality, 42, 60; reigns over immortality, 46, 423; is busy for the sake of immortality, 46, 291; the drink of immortality is in his mouth, 46, 293; is imperishable and inexhaustible, 30, 231; 41, 284; is long-lived through the trees, 29, 294; never grows old, 46, 131, 167; in whom all life dwells, 46, 138; endowed with hundredfold life, 46, 176; the ancient one, 46, 268 sq., 281; having grown old he has suddenly become young again, 46, 202; the youngest god, 12, 102 n., 108, 108 n., 120, 204; 41, 257 sq., 284, 296, 413; 43, 204; 46, 31, 33, 37, 147 sq., 170, 181, 211, 256, 279, 300, 317, 331 sq., 354, 364, 372, 385, 418, 420; the young child, 1, 141, 142, 145, 164; is like a beautiful youth, 46, 217; is ever-young, a youthful sage, 43, 276;

44, 189; 46, 13, 23, 363; is lord of all powers, 46, 114 sq.; is self-dependent, 46, 281, 350, 354, 371; possesses mysterious power, 46, 389; is the lord and increaser of strength, 46, 164, 259, 380; the baby quail, by the mystic Act of Truth, drives back the great A., 35, 180 n., 185 n.

(l) A. AS A KIND AND HELPFUL GOD.

A guardian and a father, 44, 439; 46, 23 sq.; leads one over the paths, 44, 438; is like a beloved wife, 46, 88; the good abode is A., for A. abides with all creatures in this world, 44, 457; is the friend of men, 32, 82, 94; 44, 189; 46, 95; the safest and nearest of the gods, 12, 163; is the lowest god, i.e. nearest to men, 46, 307, 311; looks on all creatures, since he has been born, 46, 137; gives health and wealth, 12, 236; 26, 241; 32, 194; 46, 379; strength, beauty, and wealth dwell in A., 46, 188; winner of horses, giver of wealth, 46, 209; invoked for the treasure of Dyaus or Heaven, 46, 308 sq.; lord of treasures, 44, 192; 46, 49, 52, 70, 82, 215, 375; addressed as food on which everything lives, 46, 37, 40; every nourishment goes towards A., 46, 75; all-enlivener, 46, 281; is all-wealthy, 46, 157, 170; is a bountiful Lord (maghavan), 46, 131, 167, 187; is like the udder of the cows, and the sweetness of food, 46, 67 sq.; called 'the well-harnessed wealth,' 46, 89, 91; gives wealth, long life, offspring, victory, and booty in battle to those who praise him, 46, 22 sq., 31 sq., 37, 45 sq., &c.; a healer, creator of medicine, 30, 143, 145; the god who gives rain, 46, 292, 302.

(m) A. THE GOD OF THE HOUSE AND THE CLAN.

The householder or lord of the house (*grihapati*), 42, 183; 44, 189; 46, 31, 52, 64, 130, 176, 352, 385, 413; *see also above* A. *Grihapati* (p. 13); worshipped in the house, 46, 88; the guest of the clans, or of the house, 41, 281, 290, 292; 46, 137, 202, 228, 233, 292, 309 sq., 364, 371,

375, 385, 405; the house-lord of this world, 26, 453 n.; worshipped at the house-building, 29, 347; worshipped on entering a new house, 29, 95 sq.; 42, 141; worshipped on returning home from a journey, 29, 97; protects the house, 12, 358 sq.; invoked to protect the house from fire, 42, 147; prayer to A., at the removal of a house, 42, 194-6, 600; a friend of the house (*damūnas*), 46, 67, 142, 221, 229 sq., 233, 240, 332, 352, 364, 375, 385; is in every house, 46, 343; the lord of the human clans, 46, 13, 52, 130, 187, 233, 363, 375, 379, 387; is the shepherd of the clans, 46, 108, 119; belongs to many people, dwells among all the clans, 46, 31, 54, 67, 102, 104, 173, 229 sq., 261, 379, 397, 414; the king or leader of the human tribes, 46, 49, 194, 244, 259; protects all settlements, 46, 88.

(n) A. AS CONNECTED WITH WOMEN AND MARRIAGE.

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(o) A. AS THE SACRIFICIAL FIRE AND THE FIRE-ALTAR.

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(u) A. AS CONNECTED WITH VEDA AND VEDA-STUDY.

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(w) A. A SUPREME GOD OF HEAVEN AND EARTH.

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Agnidh, **Agnidhra**, *see* Priests (a, b).

Agnidhra (n.), fire-shed. *See* Fire (e).

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Agnikāyana, t.t., construction of the sacred brick-altar, an important preliminary to the Soma-sacrifice, 44, xiii. *See* Fire-altar.

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Agnikītyā, t.t., the building of the fire-altar. *See* Fire-altar.

Agnirahasya, t.t., (a) 'the mystery of the fire-altars,' a text of the Vāgasaneyins, 34, lxxiv; 38, 214, 216, 260; 48, 641; the Sāṇḍilya-vidyā part of the A., 38, 214, 216; 48, 641.

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Agnishomiya, t.t., animal sacrifices to Agni and Soma. *See* Animal Sacrifices.

Agnishŏma, t.t., 'praise of Agni,' a certain Soma-sacrifice, and the chant connected with it. *See* Prayers (c), and Sacrifices (j).

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Āgrayana, āgrayaneshî, t.t., offering of first-fruits. *See* Agriculture.

Agriculture.

(a) Pursuit of a. recommended or forbidden.

(b) Laws relating to a.

(c) Religious rites relating to a.

(d) Details of agricultural work.

(a) PURSUIT OF A. RECOMMENDED OR FORBIDDEN.

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Aharman, or Ahriman, the Evil Spirit (in *Parsi* religion).

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(b) His relation to Aûharmazd.

(c) His antagonism against righteousness and religion, and his love of sin.

(d) How to defeat A.

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(b) In Buddhism.

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(a) IN GAINA RELIGION.

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Ahura-Mazda (Ormazd), the supreme God of Mazdeism.

(a) The supreme God and Creator.

(b) A. in mythology.

(c) A. and Zoroaster.

(d) A. and morality.

(e) Worship of A.

(a) **THE SUPREME GOD AND CREATOR.**

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(b) Air as a deity.

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Amesha-Speñtas, or Ameshô-spen-tas, Zd. = Phl. Ameshôspends (Amshaspands), the archangels.

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Ancestor Worship.

(a) Chinese a. w., general views and rules.

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(c) Representatives of the dead in Chinese a. w.

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(e) A. w. in Parsi religion.

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(b) A. in the plural, a family of priests or sorcerers.

(c) A. in the plural, a class of divine beings.

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Animal sacrifices.

- (a) History of a. s.; different views about them.
- (b) Different kinds of a. s.
- (c) The victim.
- (d) The Yûpa, or sacrificial post to which the victim is bound.

(a) HISTORY OF A. S.; DIFFERENT VIEWS ABOUT THEM.

'It is for sacrifices that beasts have been created by the Self-existent (Brahman) himself. Sacrificing causes the whole universe to

prosper; therefore is the slaughter (of beasts) for a sacrifice no slaughter. The sin of him who kills deer for the sake of gain, is not so great (and visited less heavily) in the world to come, than the sin of him who eats meat which has not been offered to the gods. Plants, cattle, trees, amphibious animals, and birds, which have been destroyed for the purposes of sacrifice, obtain exaltation in another existence (in which they are born as Gandharvas, or other beings of a high rank),' 7, 169; flesh of animals slain for sacrifices may be eaten, 2, 270, 270 n.; slaughter of animals for a. s. permitted, 8, 289 sq.; 14, 26 sq. and n., 54, 71; 25, 172-6; occasions on which a. s. should be offered, 29, 87-9, 88 n.; 30, 256 sq.; though implying injury to living beings, a. s. offered in accordance with the Veda, is a sacred duty and leads to heaven, 25, 175 sq.; 38, 130 sq., 310; 48, 598 sq.; not alluded to in the *Rîksamhitâ*, 44, xvii; the Âprî hymns destined for the Prayâga offerings of the a. s., 46, 9; a hymn used at the ritual of the a. s., 46, 283 sq.; he who offers living victims will reside high in heaven, 46, 24; the sacrificial fires long for the sacrificer's flesh, he offers to them an animal to redeem himself, 44, 118 sq.; he who performs a. s. eats food every six months in yonder world, 43, 299; by a. s. the sacrificer confers upon himself immortal life, 44, 118 sq.; by sacrificing he-goats, ewes, and cows, he gains these animals, 44, 218; in pressing Soma, they slay it, the animal victim is slain, the *haviryagña* is slain with mortar and pestle, and the two mill-stones, 12, 308; 26, 65, 340; 44, 2; substituting lower for higher animals, and vegetable for a. s., 44, xxxvii; when they spread the sacrifice, they kill it, 44, 2 sq.; origin and development of a. s., 12, 50-2; 26, 178 sq.; rice and barley the sacrificial essence of all animals, 26, 199, 199 n.; the cake a symbol of a. s., 12, 49-52 and n.; animals constitute a sacrifice, 44, 155; ascetic censuring an

Adhvaryu priest for destruction of life at a. s., 8, 289-93; the ancient Brâhmanas offered sacrifices without killing cows, 10 (ii), 49 sq.; no religious merit nor final rescue to be gained by a. s., 19, 129, 135; the sin of slaying animals for sacrificial purposes, 22, 12, 18; all kinds of a. s. offered by king Okkâka, 10 (ii), 50 sq.; to gain great riches, the Brâhmanas cause the king to offer a. s., 10 (ii), 50 sq.; king Suddhodana abstains from a. s., 49 (i), 24; bloody and bloodless s. in Zoroastrianism, 4, lxii; camels may be sacrificed and eaten, 9, 60; use and naming of animals for sacrificial purposes, 27, 116 sq.; animals only to be killed for rites, 40, 241.

(b) DIFFERENT KINDS OF A. S.

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(c) THE VICTIM.

Inspection and selection of animals for victims, 3, 343, 343 n.; 27, 266, 288; 28, 222 sq.; 39, 220; at a. s. the blood of the victim is the share of the Rakshas, 12, 265 sq.; game caught in hunting used for a. s., 14, 71; 16, 192 n.; 27, 295; a pregnant animal not used as a victim in sacrificing to God, 27, 417, 417 n.; lowest victims offered in bad years, 28, 166; gifts of mares and camels for a. s., 31, 111, 120; pigs fed for a. s., 40, 18; the shaman, wild buffalo, and *śarabha* unfit for sacrifice, 41, 410-12; sterile cow sacrificed to remove the blemish of sterility from the house, 42, 299; white cow sacrificed to remove leprosy, 42, 711; only male victims used at great a. s., 27, 256, 256 n.; by male victims the (male) Sacrificer ransomes himself, 44, 119; symbolical victims, a ram and a ewe made of barley porridge, 12, 395 sq., 402 sq.; images of a. eaten instead of meat, 25, 174, 174 sq. n.; images of a. made at the *Kaitra* festival, 29, 132; fivefold is the victim, 26, 24; 44, 154; five victims at the building of the fire-altar, 41, 156,

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(d) THE YŪPA OR SACRIFICIAL POST TO WHICH THE VICTIM IS BOUND.

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- Animisha**, n. of a demon harassing infants, 29, 296; 30, 211.
- Animosity**, see Hatred.
- Anirân**, n.d., has the Hôṃ, 5, 105; invoked, 5, 404, 404 n., 406.
- Aniruddha**, n.d., and philosophical t.t.; the sun-god as a unity of Vasudeva, Saṅkarshana, Pradyumna, and A., 11, 267 n.; a manifestation of the highest being, 34, xxiii, 441 sq.; a form of Vāsudeva, denotes the principle of egoity, 34, 440; 48, 524-6; cannot spring from Pradyumna, 34, 441, 442.
- Aniruddha**, n.p., an eminent Arhat, 21, 2; 49 (ii), 2, 90; one of the five hundred Arhats who are to become future Buddhas, 21, 198; see Anuruddha.
- Aniyata** sins, see Sins.
- Ankasa**, n.p., 23, 218.
- An-kwo**, see Khung A.
- Anna**, Sk., food, means earth, and all that is heavy, firm, dark in colour, 1, 94 n. See Food.
- Anna-homas**, t.t., food-oblations, 41, 37 n.; 44, 296, 297 n., 314 n., 377.
- Annapati**, n.d.; prayer to A., the lord of food, 29, 338.
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- Aññātakondañña**, see Kondañña.
- Annihilation**, see Samaya.
- Anogga**, or Priyadarśanā, daughter of Mahāvira, 22, 193 sq., 256.
- Anointment** of Dikshita with fresh butter, 26, 13 sq.; of the sacrificial stake, 26, 170; of the victim, 26, 183; of sacrificer at Rāgasīya, 41, 80 sq.; of sacrificer at Agnikāyana, 43, 226 sq., 251; of the sacrificing king with fat gravy at Sautrāmanī, 44, 250-2. See also Kings.
- Anoma-dassī**, n. of a saint afflicted with disease, 36, 10.
- Anotatta** lake, Buddha at the, 13, 124 sq.
- An Phing-kung**, was niggardly in sacrifices, 27, 402, 402 n.; 28, 165, 165 n.
- Ansārs**, and Muhāgerin who fled with Mohammed, 6, 172 n., 187, 262; three of the A. who refused to accompany Mohammed were forgiven, 6, 190, 190 n.
- Antaka**, the Ender, n.d.; the initiated boy given in charge to A., 30, 154; expiatory formula to A., 44, 337 n.
- Antaraṅgikā Sākhā**, of the Veravātika gāṇa, 22, 291.
- Antariksha**, see Air.
- Antaryāmi-brāhmaṇa**, t.c. (Brihadāranyaka-upanishad 3, 7), 34, xxviii; 48, 214, 319, 356, 422, 457, 537, 544, 627.
- Antaryāmin**, t.t., 'the ruler within,' the internal ruler, is the self, the Brahman, or the Lord, 15, 132 sq.; 34, xxviii, xxxv, xlii sq., lxii-lxiv, xcvi, c, cxiii, 130-5; 48, 226; is not the pradhāna, 34, 132 sq.; cannot mean the embodied soul, 34, 133-5.
- Antelope**, one of five animals, 8, 155 n.; the skin of the black a. (*krishnāgīna*) used at sacrifices, 12, 23-5, 23 n., 38, 265; 26, 25-8, 32, 75, 77; 41, 185 sq.; 44, 132, 249-51, 254, 290 n., 447, 461 n., 467 n., 499; soma placed on black a. skin, 26, 160; two black a. skins represent heaven and earth, 26, 25; black a. skin represents sacrifice, 41, 215-17, 215 n., 219, 222, 266; 43, 226 sq.; 44, 249, 447; is the earth, 44, 216; its hairs are the metres, 41, 266; 44, 249, 448; the dead body laid on a black a. skin, 44, 200, 203; gift of a black a., 14, 135; the horn of an a. used for magic cures, 42 15, 336-8; gomriga, a bovine a. one of the three chief victims at the Arvamedha, 44, 298, 338, 338 sq. n., 388.
- Antideva**, n. of a king, revered the priest Vasishtha, 19, 12; 49 (i) 10, 10 n.; a king who reached final

- bliss, 49 (i), 94 sq.; *Sâmkriti* A., 49 (i), 101.
- Antinomies**, each suggesting the existence of its corresponding opposite, 39, 47 sq.; the usefulness of being of no use, 89, 132, 217-22; a cluster of a., 39, 188; startling antithetic statements, 39, 239, 239 n.
- Antioch**, people of, destroyed for disbelief in Jesus' disciples, 6, cv; 9, 163 sq.
- Antrimukha**, n. of a demon harassing children, 30, 211.
- Ants**, Solomon and the, 9, 101; a.-hills inauspicious, 29, 140; simile of the white a., 36, 326; a. an antidote against poison, 42, 27, 30, 268, 511 sq., 552 sq., 553 n., 555; produce healing-water, 42, 9, 278; earth from an a.-mound used in medical charms, 42, 234, 287, 511; a. gnaw the bowstring of Vishnu, 44, 442 sq., 450.
- Anuddhari**, *see* Animals (i).
- Anugîtâ**, t.w., an episode of the *Mahâbhârata*, 8, 197-206; its relation to the *Upanishads*, 8, 197, 200, 207-12, 215, 224, 226 sq.; relation between A. and *Bhagavadgîtâ*, 8, 197 sq., 207-10, 215, 218 sq., 222, 227; *Brâhmana Gîtâ*, and *Gurushyâsamvâda*, 8, 198-204; work of one author, 8, 204-6; its date and position in Sanskrit literature, 8, 206-27; its relation to the *Dharmaâstras*, 8, 208, 210, 215-19; its relation to Buddhism, 8, 212-15; its language, 8, 227; its metre, 8, 227; translation, 8, 227-394; ends with the fourth chapter, 8, 256 n.
- Anugopâ** restored to sight by Buddha, 49 (i), 197.
- Anumati**, n.d., goddess of conception, 42, 98, 461; is this earth, 41, 44; *Sinivâlî* and A., phases of the moon, 42, 461; offering to A., 25, 90; 29, 84, 319, 321; 41, 42, 44, 54 n.; 43, 264, 264 n.; 44, xlii, xlii; worshipped at the *Upâkarana*, 29, 221; funeral oblation to A., 29, 242; sacrifice to A. at the ploughing rite, 29, 326; invoked when sprinkling water round the fire, 29, 378; 30, 19, 142, 253; sacrifice of the newly married couple to Agni, *Pragâpati*, *Virve devâs*, and A., 30, 49; invoked in a love charm, 42, 104, 535; invoked to drive out evil bodily marks from a woman, 42, 109; invoked in a cattle charm, 42, 143, 304; *Sarasvatî*, A., and *Bhaga* invoked, 42, 173.
- Anumloçanti**, n. of a nymph, 43, 107.
- Anupâdisesa**, t.t., 'none of the five attributes remaining,' is the principal thing, 10 (ii), 167.
- Anupalipta**, n. of the eighth *Tathâgata*, 49 (ii), 6.
- Anupamamati**, one of the sixteen virtuous men, 21, 4.
- Anupiyâ**, a town of the *Mallas*, Buddha residing there, 20, 224-33.
- Anupravakaniya**, *see* Sacrifices (b).
- Anurâdhapura**, the chronicles preserved in the *Mahâvihâra* cf. 10 (i), xvi sq., xx, xxii sq.
- Anuruddha**, n.p., in Pali, *Aniruddha* in Sk., 21, 2 n.; 49 (ii), 2 n.; the *Sâkya*, converted, 19, 226; 20, 224-33; 35, 163; what he said when Buddha died, 11, 118, 119, 121; 19, 305 sq.; praises the departed Buddha, 19, 310-20; A., *Nandiya*, and *Kimbila*, *Bhikkhus* who live in perfect harmony, Buddha visiting them, 17, 309-12; questions Buddha about schisms, 17, 317; mentioned among the principal *Thera Bhikkhus*, 17, 360; sayings of A. the elder, 36, 296, 347, 351. *See also* *Aniruddha*.
- Anusâsana**, 'precepts' (the *Vedân-gas*?), to be studied, 44, 98.
- Anusaya**, *see* *Karman*.
- Anushubh**, *see* *Metres*.
- Anuvâda**, Sk., t.t., a statement referring to something already known, explanatory comment, 34, 221; 38, 55, 66, 138, 216, 221, 308 sq., 322, 322 n.; 48, 14, 45, 678, 694, 696 sq.
- Anuvidita**, t.t., Buddha's definition of the term, 10 (ii), 91.
- Anvâdhyas**, *Âpyas*, *Sâdhyas*, and *Maruts*, the divine guardians of the sacrificial horse, 44, 359.
- Anvâkhyâna**, old tale, not true, 44, 14.
- Anvârambhaniya**, *see* *Sacrifices*.
- Anvashakya**, *see* *Animal Sacrifices* (b), and *Sacrifices* (i).
- Anyata/plakshâ**, n. of a lotus-lake in *Kurukshetra*, 44, 70.

n-zre, n.p., knew well the rules of propriety, 27, 174 sq.

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upalâla, a Nâga, converted by Buddha, 19, 246.

upâm Napât (Napâd), the great sovereign, 4, 250; swift-horsed, with many wives, 23, 6 n., 14, 20, 36, 38, 71; 31, 319; the son of the Waters, Lightning, invoked and worshipped, 23, 6, 6 n., 12, 14, 20, 36, 38, 299; through Tîstrya the waters come from the high A.N., 23, 94, 94 n.; divides the waters amongst the countries, 23, 102, 249 n.; increases the excellencies of countries, 23, 202; seizes the priestly glory, 23, 299; the Ahura Napât-apâm worshipped, 31, 197, 204, 209, 215, 219, 224, 326, 331, 346, 351, 362, 381, 383 sq., 392.

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upântaratamas, born on this earth as Krishna Dvaipâyana, and entrusted with the office of promulgating the Vedas, 38, 235-8; 48, 529; reborn, though he had reached intuition of the highest truth, 48, 550 sq.

upâosh, Phl., Apaosha, Zd., the demon of drought, his struggle with Tîstar (Tîstrya), 5, 27 sq., 112, 170 sq.; 18, 266 sq., 267 n.; 23, 92, 99-101; fiend of death, 23, 284 sq.

papalika, n. of the courtesan Ambapâlî in the Burmese legend, 11, 33 n.

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Aparâgîtâ (Aparâgita), n. of the city or palace of Brahman in the Brahman world, 1, 131, 132 n., 275, 277; n. of the Vimâna from which Arishtanemi descended, 22, 276.

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- Ārāstāi**, or **Ārāsti** (**Ārāstīh**), n.p., father of Maidhyōmaungha, 5, 141, 141 n., 145; 23, 203, 203 n.; 47, 163; brother of Pôrūshaspō, 47, 155.
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- Ārdāi-fravard**, meat-offering to, 5, 337, 337 n.; protects Zoroaster, 47, 145.
- Ārdakhshir**, the Kayân king, 5, 193; arranger and restorer of the world, 5, 199, 199 n.
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- Ārdavahist**, **Ārdavahistō**, *see* Ashavahist.
- Ārdā-Virāf**, age of the book of, 18, 397; allusions to next-of-kin marriage in the A., 18, 397 sq.
- Ārdhaka**, Rudra the slayer of, 42, 155, 619 sq.
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Arhaddatta, n.p., disciple of Simhagiri Gâtismara, 22, 293.

Arhat, Pali Arahāt, a holy man, a saint; Arhats, saints.

(a) Use of the term A., becoming an A.

(b) Attainments of A.

(c) Worship of A.

(a) **USE OF THE TERM A., BECOMING AN A.**

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Arhatship, or saintship, the noble eightfold path which ends in, 11, ix; attained by Sâlba, Kbanna, Sâriputra, 11, 25; 20, 385; 21, 61;

the Bhikkhus who are lamps unto themselves shall reach the very topmost height, i.e. A. or Nirvāṇa, 11, 39, 39 n.; and ere long he attained to that supreme goal of the higher life for the sake of which noble youths go out from all and every household gain and comfort to become houseless wanderers—yea, that supreme goal did he, by himself, and while yet in this visible world, bring himself to the knowledge of, and continue to realize, and to see face to face! And he became conscious that rebirth was at an end, that the higher life had been fulfilled, that all that should be done had been accomplished, and that after this present life there would be no beyond!

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- Arig**, ancestor of Zoroaster, 47, 140.
- Aris**, see Erekhsha.
- Arishanemi**, chieftain of the sacrifice, is an autumn month, 43, 107.
- Arishanemi**, the Arhat, life of, 22, 276-9; was a Gautama, and his skin was black, 45, 112; was to marry, but on seeing the animals doomed to death for the wedding feast, turned monk and became a great saint, 45, 112-15.
- Arithmetic**, young men get a living by learning, 13, 201; with and without the help of fingers, 35, 91 sq., and n.; a means of remembering, 35, 123.
- Ariztba**, a Bhikkhu, who holds a sinful doctrine, 17, 377-82.
- Ariyas**, 'the elect,' 'the noble,' 10 (ii), x; their knowledge, 10 (i), 9, 9 n.; the law as preached by the A., 10 (i), 23; the rule of the A., 10 (i), 46, 46 n.; the sight of the A. is good, to live with them is happiness, 10 (i), 55; the heavenly world of the A., 10 (i), 60; a man is called Ariya, who has pity on all living creatures, 10 (i), 66, 66 n.; defined by Buddha as one who is not reborn, 10 (ii), 92. See also *Ārya*.
- Arka**, is the sun, 8, 219 sq., 346, 346 n.; 43, 349; a name of the Self, 15, 311; mystery of A., the flame, the sacred fire, fire-altar, 43, 334-6, 342, 346-9, 398 sq., 402, 404; 44, xviii.
- Arka**, a plant, *Calotropis gigantea*, its mystery, 43, 157 sq., 166, 334-6, 342, 346-9.
- Arkanānas Ātreya**, n. of a priest, 32, 359.
- Arkya**, 'what relates to the Arka,' is the fire (Agni), 43, 342 sq., 402; 44, 172.
- Ārmaiti Spenta**, invoked against the Drug, 4, 101, 230; invoked against the demons, 4, 241; mother of Ashi Vanguhi, 23, 274.
- Ārmat** (Av. *Ārmaiti*), opposed by *Tārōkmat* (Av. *Tārōmaiti*), 37, 263 sq., 263 n.
- Arrogance**, deluded by ignorance sacrificers indulge in, 8, 116; abandoned by lovers of *Krishna*, 8, 128; is the cause of ruin, 41, 1; 44, 22. See also *Pride*.
- Arrow**, one a.'s range is as much as *Pragāpati* crosswise, 41, 25; three a. handed to the king at the *Rāgasfiya*, 41, 88; a. means strength, 41, 236; in parables and similes, 35, 159; 36, 169; 45, 362.
- Arshan**, n. of a king of Iran, 23, 222, 222 n., 303.
- Ārsheya-brāhmaṇa**, t.w., quoted, 38, 421.
- Arshirang**, the rich in wealth, Av. *ashir vanguhi*, 5, 86, 86 n., 403, 405. See *Ard*, and *Ashi Vanguhi*.
- Ārshfishēyas**, make five *Avadāna* cuttings, 12, 192 n.
- Arshya**, n.p., 23, 209.
- Ārstāt**, n.d., Truth, who makes the world grow, worshipped, 23, 6, 9 sq., 11, 15, 17, 19, 36, 38, 40, 164, 166, 168, 178, 184; the unholy priest displeases A., 23, 156; *Āstād Yast* devoted to A. and *Hvarenō*, 23, 283-5; who advances the settlements, worshipped, 31, 198, 205, 209 sq., 215, 220, 224, 256, 345, 388. See also *Āstād*.
- Arsti**, the Ascendancy of A. praised, 31, 306.
- Arsvant**, n.p., 23, 210.
- Ārtabhāga**, see *Gāratkārava Ā*.
- Ārtabhāgiputra**, n.p., 15, 225.
- Ārtakshshatar**, or *Ardashir Pāpakān*, a king of Iran, son of *Pāpak*, summoned *Tōsar* (*Tansar*) to expound the *Avesta*, 4, xxxviii sq., xli-xlvi, xlviii, lv; 37, 414; called *Vohūman*, the same as *Artaxerxes*, 5, 137 sq., 150 n., 151, 198 sq., 198 n.; restored the monarchy of Iran, 37, xxxi; founder of the *Sāsānian* dynasty, 47, xii, 85, 85 n.; an organizer of religion, 47, 127, 127 n.
- Arteries**, or veins, Sk. *Nāḍis*; connexion between the a. of the heart and the rays of the sun, 1, 132-4; 15, 328 sq.; 38, 143 sq., 378 sq.; in deep dreamless sleep, the soul enters into the a. of the heart, 1, 133; 15, 167; 34, 191; 38, 141-6; there are 101 a. of the heart, one of them penetrating the crown of the head, 1, 134; 15, 23, 277, 320 sq.; 38, 378; called *Hita*, 15,

- 159 sq., 167; by means of them the soul departs from the body, 34, lxxix, lxxxii; the junction of the a. and rays is the way of the departing soul, 38, 382.
- Artha**, 'Wealth' (personified), worshipped at the Tarpana, 30, 244.
- Arthasâstra**, Sk., knowledge of Sûdras and women, 2, xxxii, 171, 171 n.
- Arthavâdas**, Sk., 'glorifying passages' in Scripture, as means of knowledge, 34, lxxv, 198, 217-22, 225 n., 304, 318, 318 n., 348, 355; 38, 212 n., 213 n., 227, 235, 246, 246 n., 251, 254 sq., 261, 264, 286, 290, 299 n., 310-12, 418 sq.
- Artisan**, an ascetic should not live by the occupation of an a., 8, 208, 365. *See* Professions, and Society (four classes of).
- Arts**; dancers, singers, bards disreputable, 25, 104 sq., 317, 381, 443; bards may speak to married women, 25, 316; sin of dancing and singing, 25, 443; music and other a. despised, 39, 139 sq., 269, 278-80, 286, 292 sq., 328 sq., 328 n., 342; seventy-two a., 45, 108. *See* Actors, and Music.
- Arûm**, Zoroastrianism spread to, 24, 171, 171 n.
- Arûmans**, n. of a people, 24, 52, 52 n.; termed untruthful, 24, 172, 172 n.
- Aruna Aupavesi**, grandfather of Svetaketu Āruneya, 12, xli; his teaching, 12, 313, 452; 26, 249 n.; 43, 393 sq.; teacher of Uddālaka, 15, 226.
- Arundhati**, or Akshamâlâ, wife of Vasishtha, 25, 331 n.; 30, 244.
- Arundhati**, a plant, protects cattle, 42, 144, 490 sq.
- Āruneya**, *see* Svetaketu Ā.
- Āruni**, *see* Uddālaka Ā.
- Arūnis**, meditate on the heart as Brahman, 1, 206.
- Arunmukhas**, Indra delivered the A., the devotees, to the wolves, 1, 293.
- Arūpadhātu**, *see* Heaven (b).
- Arusha**, n. of a solar deity, the morning sun, 32, 20-3.
- Arvâvasu**, a Hotri of the gods, 12, 137, 137 n.
- Ārya**, title prefixed to the names of Sthaviras, 22, 286-94; Sûdra and Ā. created, ruled by day and night, 43, 74 sq.; Sûdra woman the Ā.'s mistress, 44, 326; the gods have engendered Agni, to be a light for the Ā., 46, 49. *See* Ariya.
- Āryadatta**, *see* Datta.
- Āryag**, n.p., 47, 140.
- Āryagayanti Sâkhâ**, founded by Gayanta, 22, 288; founded by Ārya Ratha, 22, 293.
- Āryaghosha**, a Ganadhara of Pârsva, 22, 274.
- Āryaketaka Kula**, of the Kârana Gana, 22, 292.
- Āryakuberâ Sâkhâ**, founded by Ārya Kubera, 22, 293.
- Aryaman**.
- (a) A. in mythology.
(b) Worship of A.
- (a) A. IN MYTHOLOGY.
'A.'s road, the path of the deceased, 2, 158; 41, 59, 122; chief among the manes, 8, 89; Pûrve Phalgunî (constellation) assigned to A., 12, 285 n.; gives the bride to the husband, 29, 282; 30, 189; finds out the infamous enemies, 32, 273, 278; Maruts compared with A., Mitra and Varuna, 32, 326, 330; the grandfather of the plant silâkî, 42, 20; Varuna, Mitra, A. kindle Agni, 46, 31; A., Mitra, and Varuna fill the cloud, 46, 103; is glorious through Agni, 46, 148; Agni is A., the lord of beings, 46, 186; Agni invoked to bring A. to the sacrifice, 46, 316; Agni announces man's sins to A., 46, 325; Agni is A. when bearing the secret name of the maidens, 46, 371.
- (b) WORSHIP OF A.
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- bodily marks from a woman, 42, 109; invoked in a cattle charm, 42, 143; invoked with other gods, 42, 160; 44, 385.
- Aryamna**, a demon harassing children, 30, 211.
- Aryan**, the glory of the A. regions, 4, 223, 223 n.; Anaryan, i. e. hostile countries, 4, 347; *Hvarenô*, or the glory of the A., worshipped, 23, 7, 7 n., 11, 15, 18, 283-5, 358; the A. clans, longing for the gods, praise Agni, 46, 100, 119; Aryans and Dasyus, the pious and impious, the two kinds of men, 46, 182, 183. *See also* *Āryas*.
- Āryanâgilâ Sâkhâ**, founded by Nâgila, 22, 288; founded by Vagrasena, 22, 293.
- Aryans**, *see* *Āryas*, and *Caste (d, f)*.
- Aryapadmâ Sâkhâ**, founded by Ārya Padma, 22, 293.
- Aryapadmilâ Sâkhâ**, founded by Padmila, 22, 288.
- Āryarishipâlîtâ Sâkhâ**, founded by Ārya Rishipâlita, 22, 293.
- Āryas**, definition of Āryāvarta, 'the country of the Ā.', 14, 2-4, 147 sq.; countries which it is sinful to visit for Ā., 14, 148; a righteous man shall dwell in a village where Ā. form the majority, 14, 243 sq.; *Mlêkkhas* do not understand the language of Ā., 45, 241; some men born as Ā., some as non-Ā., 45, 339. *See* *Ariyas*, *Ārya*, *Aryan*, *Caste (d, f)*.
- Āryasenikâ Sâkhâ**, founded by Ārya Senika, 22, 293.
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- Āryāvalokiteśvara**, instructs Sâriputra in the *Pragñāpāramitā*, 49 (ii), 147-9, 153 sq.
- Āryāvarta**, n. of India, defined, 14, 2-4. *See* *Geography (of India)*.
- Ārzûr**, slain by Gâyômarô, 24, 58.
- Āsâ**, 'Region', offerings to, 30, 113 sq.; 42, 486.
- Asabana**, Kara A., and Vara A., Turanians, 23, 71, 71 n.
- Asabani**, wife of Pourudhâkhti, 23, 225.
- Asamaratha**, is a rainy month, 43, 106.
- Asâm-i Yamâhust**, chief in the River Nâivtâk, 5, 118, 118 n.; 18, 256 n.
- Asamvrita**, *see* *Hell (a)*.
- Asandivat**, Ganamegaya in, 44, 396.
- Asanhvānvant**, n.p., 23, 203.
- Asani**, offering to A. at the Sûlagava, 29, 352; at rites relating to agriculture, 30, 113 sq.; = the lightning, 41, 160; n. of Rudra (Agni), 41, 160.
- Āsâpati**, 'Lord of the regions,' offerings to, 42, 486.
- Asat**, Sk., t.t., that which is not, τὸ μὴ ὂν, non-being, non-entity, non-existent; in the beginning there was A. only, 1, 54, 93; the origin &c. of the world cannot proceed from it, 34, 17 sq.; not absolute non-existence, 34, 266-8; denotes 'Being' previous to the differentiation of names and forms, 34, 267; denotes another quality only, 34, 332-4; compared with 'the son of a barren woman,' 34, 338 sq.; the cause of the world, 34, 341; entity does not spring from it, 34, 415-18; Brahman cannot spring from it, 38, 20; arose from the earth, 42, 71, 398.
- Asat Pâmsava**, deity of the place where they throw the ashes from the sacred fires, 12, 338 sq.
- Āsava** (Pali) or Āsrava (Sk.), the Āsavas, Buddhist t.t., imperfections of the mind, bad influences, 10 (i), 13 sq. n., 25 sq. n.; 11, 293-5; 20, 263, 263 n.; the four streams of sensuality, individuality, delusion, and ignorance, 11, 97 n., 218, 218 n.; 35, 274, 274 n.; Buddha teaches the destruction of Ā., 11, 296-307; the Ginas have reached extinction of Ā., 13, 91; the five Bhikkhus were released from the Ā., 13, 102; a man becomes a Samana by the destruction of the Ā., 35, 251 sq.; twenty-five qualities preventing the destruction of the Ā., 36, 141-3. *See* *Āsravas*.
- Asceticism**, badly-practised, leads to hell, 10 (i), 75; Buddha's attitude towards a., 10 (ii), xv n., 67; 11, 146 sq.; 13, 92-4; 17, 111, 113 sq.; 19, 74-6, 79, 143-5, 174 sq., 235, 260 sq.; 36, 60-2; 49 (i), 72-4, 132-4, 174; different kinds of a.,

19, 72-4, 80; 49 (i), 71 sq.; Devadatta causes a schism in the Samgha by demanding stricter rules of a. which Buddha rejects, 20, 252 sq.; never extolled in the Saddharma-pundarika, 21, xxxvii; pāṇḍarāya, the state of the wandering mendicant, enjoined by sacred law, 34, lxxv; 38, 295-303; enjoined by the side of learning and childlike state, 34, lxxvi; 38, 322-7. *See also* Ascetics, and Austerity.

Ascetics (Sannyāsins, Bhikshus, Pāṇḍarāgakas, Munis, wandering mendicants).

- (a) Rules for a.
- (b) Laws concerning a.
- (c) Different kinds of a.
- (d) Life and state of a.

(a) RULES FOR A.

Rules for Sannyāsins or a., 2, 153 sq., 193 sq.; 7, 279-91; 8, 212, 362-8; 14, 46-9, 259 sq., 279-84; 25, 205-16; he who has no aversion and no desire is an ascetic, 8, 63; must not earn anything, 8, 363; eight observances of a., 8, 364; the outward signs of a. do not purify a mortal who has not overcome desires, 10 (i), 38 sq.; (ii), 41 sq.; the Paribbāgakas of different sects had assemblies on the 14th, 15th, and 8th day of each half-month, 13, 239 sq.; the a. of different sects retire in the rainy season, in order not to destroy life, 13, 298; an ascetic who rejects meat at sacrifices or funeral meals goes to hell, 14, 54; an ascetic who slides back into civil life cannot reach heaven, 14, 237, 237 n.; hermits may become a., 14, 273 sq.; ceremonies on entering the order of a., 14, 273-9; before becoming an a., a man must first perform the duties of the other āśramas, 15, 300; he who does not touch the objects of the senses is an a., 15, 315; garments of bark, phalaka cloth, hair, skins, feathers worn by a., 17, 246 sq.; meditations of a., 25, lxix, 209-13, 211 n.; receive food at Śrāddhas, 25, 120; food fit for a., 25, 177; not to follow worldly pursuits, 25, 208, 208 n.; three staves worn by a., 25, 395, 485, 485 n.;

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(b) LAWS CONCERNING A.

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(c) DIFFERENT KINDS OF A.

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Gaina a. compared, 22, xxii-xxxii; backsliding and apostate a., 22, 58-60; some a. subsist by glean-ing ears of corn, 25, 93; Gaina a. die by voluntary starvation, 25, 204 n.; orders of a., 25, 210; Ādraka and the Hastitāpasa (a. who kill one elephant a year and live on it to spare the life of other animals), 45, 418 sq.

(d) LIFE AND STATE OF A.

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Asha, Zd., Righteous Order (compare Sk. Rita).

(a) More or less personified.

(b) Worshipped as a divine being.

(c) Asha Vahista, one of the Ameshaspe/ntas.

(d) Worship of Asha Vahista.

(a) MORE OR LESS PERSONIFIED.

A. and Vohu-manō, 4, 191; waxes by pious acts, 4, 285; obtains all things, 4, 294 n., 295; he who gives to the ungodly harms A., 4, 297;

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(c) ASHA VAHISTA, ONE OF THE AMESHASPE/NTAS.

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and A. V., 31, 261; the Kingdom is for Ahura and A. V., 31, 283; the longing blessing of A. V., 31, 345; Mazdayasnian doctrines have their growth from A. V., 31, 354.

(d) WORSHIP OF ASHA VAHISTA.

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Ashâdha, a king who reached final bliss, 49 (i), 94.

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Asha-nemah, n.p., 23, 219.

Asha-sairyâk, n.p., 23, 213.

Ashasaredha, son of Asha-sairyâk, 23, 213; son of Zairyâk, 23, 213.

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Ashâshagahad, -ê *Hvandkân*, a high-priest, 5, 115, 115 n.

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Ashavahist, or Ashavahisto, or Ardavahist (Ardibahist, Ardibehist), Phl., the archangel Asha Vahista, Zd., created, 5, 10 sq.; has the mouse-ear (flower), 5, 104; smites Andar, 5, 128; protects fire, 24, 271; connected with the healing of the sick, 37, 116, 116 n.; world in the guardianship of A., 37, 244; replies to Gôš-aûrvan, 37, 393; the Airyaman of A., 37, 405; the original creature A., 37, 411 sq.; interferes to diminish slaughter of cattle, 47, xii, 109; Pâtakhsrôbô, king of the Arabs, through A., 47, xxv, 12 sq.; Vohu-manô and A. descend with a stem of Hôh to cause the birth of Zaratûst, 47, xxix, 22-8; assists Zoroaster in converting Vistâsp, 47, 67-9, 164;

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Ashi, *see* Ashi Vanguhi.

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Ashi Vanguhi, the good Blessedness or Sanctity, invoked and worshipped, 4, 222; 23, 11, 18, 162, 164, 166, 330, 332; 31, 200, 206, 211, 217, 226, 296 sq., 298, 324,

- 343 sq., 345, 348, 351, 353, 358; imparts riches to the righteous, 4, 222 n.; follows behind Tistrya, 23, 104; proceeds with Mithra, 23, 136; Mithra's chariot embraced by A. V., 23, 136; bestows all the good and riches ('Ashi's remedies'), 23, 188, 188 n., 270-3, 270 n.; in the shape of a fair maiden, 23, 209; the Fravashis bless the house with the presence of the kind A. V., 23, 230; is Piety personified, 23, 270; daughter of Ahura-Mazda, sister of Amesha-Spentas, 23, 270, 274; the Ashi Yast devoted to her, 23, 270-82; praises and loves Zarathustra, 23, 274 sq.; rejects offerings of all sterile people (old men, courtesans, and children), 23, 280 sq.; legend of A. V. hiding herself, 23, 280 sq., and n.; her healing virtues, 31, 347. *See* Aharišvang, *Arđ*, and *Arshisang*.
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- Ashô-zust**, *see* Birds (b).
- Ashtād**, the victorious, comes to meet the departed soul, 4, 373.
- Ashvakā**, as a deity, 29, 102, 104; A. festivals, *see* Animal Sacrifices (b), and *Sacrifices* (i).
- Ashvāpada**, Rishabha died on the summit of Mount A., 22, 285.
- Ās ibn Wail**, threatened with childlessness, 9, 343 n.
- Asidaka**, demon, converted by Buddha, 19, 244.
- Asikni** river, medicines on the, 32, 402.
- Āsila**, n. of a great ascetic, 45, 268, 269 n.
- Asita**, the Rishi, calls *Krishna* the first god, 8, 87, 87 n.; the Isi A. descends from heaven to see Buddha, who has just been born, and prophesies about the child, 10 (ii), 124-8; 19, xix, 12-18, 93, 355-60, 363 sq.; 49 (i), 10-14, 20, 91; curative plant from A.'s dwelling, 42, 31; incantation of A., 42, 107, 255; A. Devala, for Āsila? 45, 269 n.
- Asita Dhānva**, a king, whose people are the Asuras, 44, 368, 368 n.
- Asita Vārshagana**, n. of a teacher, 15, 226.
- Āskānian** kings, 5, 151, 199 sq. and n.
- Āsmān**, his flower, 5, 104; invoked, 5, 403, 405. *See also* Heaven (g).
- Āsmarathya**, n. of a teacher, 34, xix, xcix, 150 sq., 276 sq., 279 sq.; 48, 293, 391.
- Āsmô-kvanvant**, one of the first followers of Zarathustra, 23, 33 n., 203; Fravashi of A. worshipped, 23, 321.
- Āsmôk-khanvatô**, Zd. *Āsmô-kvanvatô*, n.p., 47, xxx, 165.
- Āsnya**, the day-lords of the ritual order, worshipped, 31, 196, 204, 209, 215, 219, 225, 368, 379.
- Asoka**, Sk., Asoka, Pali, the king, inscriptions of, 8, 223; A. and Indian chronology, 10 (i), xxxv-xlv; his edict of Bhabra, 13, xxvi sq.; schism settled by A., 19, xii sq.; A. and the Buddhist Church, 19, xiv; raises eighty-four thousand Stūpas, 19, xxix, 336 sq., 336 n.; Arvaghosha on A., 19, xxxvii; obtained the first holy fruit (Srotāpanna), 19, 337; his reference to the Buddhist Scriptures, 35, xxxvii sq.; outdone by the courtesan Bindumati, 35, 182; Kathā Vatthu, a controversial work of the period of A., 36, xx. *See* Kāśoka.
- Āspengargāk**, a demon, 5, 28, 28 n.; in contest with the rain, 5, 112, 112 n.
- Āspigāns**, family name of Frêdûn, 47, 34; ten Ā., 47, 140.
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- Bhâshyakâra**, *Dramida* referred to as, 34, xxii; quoted, 48, 17, 100. See *Dramida*.
- Bhâshyas**, works, -satiated at the *Tarpana*, 29, 220.
- Bhâskara**, quoted 48, 459.
- Bhaumeyikas**, see *Bhavanavâsins*.
- Bhauvana**, see *Virvakarman*.
- Bhava**, a name of Rudra, 12, 201; 29, 256; 41, 160; a name of the Self, 15, 311; offering to Bh. at the *Sûlagava*, 29, 352; 30, 221 sq.; invoked for protection of cattle, 30, 87; is *Parganya*, 41, 160; as a ruler of sky and earth, 42, 157 sq.; the enemies slain by the club of Bh., 42, 118, 585; reverence to Bh.'s weapon, 43, 151; Bh. and Rudra worshipped, 43, 152; *Bhavas* (plur.) in sea and air, 43, 155; Bh., i.e. *Siva*, pleased at the birth of his son *Kârtikeya*, 49 (i), 16;—*Bh. and Sarva* invoked together, 42, 56, 75, 119, 155-9, 161, 406 sq., 618-22; their arms are mottled, 42, 119, 586; are lords of cattle, 42, 155-9; are the thousand-eyed slayers of *Vritra*, 42, 158; they punish him who denies the sterile cow to the Brahmins, 42, 175.
- Bhâvanâs**, *Gâina* t.t., meditations conducive to purity of soul, 45, 69, 69 n.
- Bhavanavâsins**, or *Bhaumêyikas*, one of the four kinds of gods, 45, 225.
- Bhavânî**, n.d., offering to, 29, 352.
- Bhavishya(t)-purâṇa**, quoted, 2, xxix sqq., 160; on penances, 25, 445 n., 446 n., 447 n., 449 n., 460 n.
- Bhaya-bherava Sutta**, t.w., 11, 168 n.
- Bheda**, Sk., t.t., individual existences, 34, xxv.
- Bheda**, n.p., perished because he did not present the sterile cow, 42, 179.
- Bhedâbheda**, t.t., relation of being neither absolutely different nor absolutely non-different, of the soul to Brahman, 34, xix, 277 n.; 48, 42 sq., 134 sq., 189-93, 195, 518.
- Bheshaga**, or 'medicine,' a work of the *Âtharvanikas*, 44, 365 n.
- Bhikkhunîs**, or Buddhist nuns, obtained salvation, 11, 25 sq.; a *Bhikkhu* shall not have his robe washed, or dyed, or beaten, or given him by a Bh. who is not related to him, 13, 20; nor shall he get his goat's wool (for his rug or mat) attended to by her, 13, 26; offences committed by *Bhikkhus* in their relation to the Bh., 13, 35-7, 56; 20, 335 sq.; a novice who has sexual intercourse with Bh. should be expelled, 13, 214 sq.; boundaries of the *Bhikkhunî-saṃghas*, 13, 256 n.; must not be present at the *Pâtî-mokkha* recitation of *Bhikkhus*, 13, 295 sq.; *Bhikkhus* may visit sick Bh. even in *vassa*, 13, 308; rules about disciplinary proceedings against Bh., 13, 308 sq.; 20, 324, 332-4, 358 sq., 365 sq.; *Pavâranâ* should not be held in an assembly of *Bhikkhus* before Bh., 13, 337; rules about the robes of Bh., 17, 212 sq. n.; 20, 340 sq., 343; bathe together with courtesans in the river *Aîravatî*, 17, 222 sq.; dresses for Bh. to bathe in, 17, 222 sq.; on division of robes between the *Samghas* of *Bhikkhus* and Bh., 17, 253 sq.; present at a *Samgha* of *Bhikkhus*, 17, 269; cannot raise a protest in a *Samgha* of *Bhikkhus*, 17, 271; their dependence on the *Bhikkhu-samgha*, 17, 318; 20, 322-6; the office of giving exhortation to the Bh., 17, 338, 340, 372; superintend new buildings, 17, 359 n.; disputes of

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received into the Order again, 20, 366; rules for Bh. about bathing, 20, 367-9; will become preachers of the law, Bodhisattvas, and attain perfect enlightenment, 21, xxx, 256-8; a Bodhisattva must shun Bh. who are fond of banter and chatter, 21, 265; Bh. in the classical dramas, 33, xvii; mentioned before Bhikkhus, 36, 3; he who has outraged a Bh. cannot be converted, 36, 78 n., 177; the first Bh., 49 (i), 192. *See also* Bhikkhus (c), and Woman (e).

Bhikkhus, or Buddhist monks (Pali bhikkhu = Sk. bhikṣu, a mendicant).

- (a) Advantages of monastic life, exalted position of Bh., duties towards them.
- (b) Moral precepts for Bh.
- (c) The Bh. as members of the Order (Saṃgha).
- (d) Daily life of Bh. (costume, food, medicine, dwelling, utensils, &c.).
- (e) Buddha and the Bh.

(a) **ADVANTAGES OF MONASTIC LIFE, EXALTED POSITION OF BH., DUTIES TOWARDS THEM.**

The wise man should follow the bright state of the Bh., 10 (i), 25 sq., 25 n.; *the Bhikṣu, full of delight, who is calm in the doctrine of Buddha will reach the quiet place (Nirvāṇa), cessation of natural desires, and happiness. He who, even as a young Bhikṣu, applies himself to the doctrine of Buddha, brightens up this world, like the moon when free from clouds*, 10 (i), 88; the true Brāhmaṇa (Arhat) keeps aloof both from laymen and from Bh., 10 (i), 92; the life of the Bh. praised, as compared with family life, 10 (ii), 6-11, 33-6, 65; 11, 187 sq.; gifts of food, drink, garments to be made to them, 10 (ii), 66, 79, 81-4; 35, 41, 49; characteristics of Bh., worthy of offerings, 10 (ii), 82-4; are independent, 10 (ii), 154-6; the Bh. is a great man; he has overcome desire in this world, 10 (ii), 191 sq.; how to translate the word Bhikkhu, 11, 5 n.; a union between a Bh. and Brāhmā is possible, 11, 202 sq.; Buddhist Bh. and Sannyāsins the same, 15, li sq.; invited to Srāddhas, 29, 106 n.; their position in the classical dramas, 33, xvii; if laymen

can attain to Nirvâna, what is the use of becoming a Bh. ? 35, 31 ; 36, 250-61 ; possessed of the power of Iddhi, 35, 126, 129 sq. ; why Bh. must be revered even by converted laymen, 35, 229-33 ; their exalted position, 35, 267 ; evil deeds cannot be kept secret from Bh., 35, 295 ; Bhikkhus who are free from evil Karma can become Arhats in a moment, others have to trouble themselves about recitations, buildings, and gifts, 36, 92-6 ; worshipped by Nāgas, Yakshas, men, and Māras, 36, 120 ; ten individuals worthy of becoming Bh., 36, 253 ; a worthy Bh. is like a king, 36, 265-7 ; bow to no one, 36, 338 sq., 339 n. ; those who feed two thousand Bh. acquire great merit, and become gods, 45, 415 sq.

(b) MORAL PRECEPTS FOR BH.

A Bh. who delights in earnestness is close upon Nirvâna, 10 (i), 10 sq. ; are to strive after separation from the world, 10 (i), 22 ; fools wish for precedence among the Bh., 10 (i), 22 ; Buddha's description of a true Bh., 10 (i), 39 ; (ii), 88 ; must not be envious, 10 (i), 62, 62 n., 85 sq. ; not he who only begs, but he who adopts the whole law, is a Bh., 10 (i), 65 ; not by outward signs can the Bh. attain the extinction of desires, 10 (i), 66, 74 ; moral precepts for the Bh., 10 (i), 85-8 ; (ii), 174-7, 180-3, 191 ; 11, 187-200 ; 19, 296-305 ; 36, 59 ; the Bh. who discards all passions compared to a snake that casts his skin, 10 (ii), 1-3 ; admonished to be pure and live together with the pure, 10 (ii), 46 sq. ; the right path for Bh. explained by Buddha, 10 (ii), 60-2, 64 sq. ; the Bh. undergoes no censure, for he is calm and independent, having shaken off the dogmas of philosophy, 10 (ii), 148-50 ; the Muni, though near Nibbâna, should not think himself the best, 10 (ii), 157 ; should keep aloof from philosophical disputes, 10 (ii), 159, 161 sq., 167 ; how they cross the stream of birth and old age, 10 (ii), 191-5 ; conditions under which the Bh. will prosper, 11, 6-11 ; should be mind-

ful and thoughtful, 11, 28 sq. ; *be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the truth as a lamp. Hold fast as a refuge to the truth. Look not for refuge to any one besides yourselves*, 11, 38 ; by leading a life of uprightness, by quietude of heart, contemplation, spiritual insight, and solitude, Bh. obtain what they desire, 11, 210-18 ; want of concord with the Bh., spiritual barrenness, 11, 224 sq., 229 ; Buddha rebukes quarrelsome Bh., 17, 291-306 ; an example of Bh. living in love and concord, 17, 309-12 ; shall not commit suicide, 35, 273-5 ; twenty-eight good qualities in the vows of Bh., 36, 251 sq. ; eighteen good qualities of those who carry out the vows of Bh., 36, 252 sq. ; the thirteen extra vows of Bh., 36, 268, 268 sq. n. ; are unmoved either by ill-will or love, 36, 309.

(c) THE BH. AS MEMBERS OF THE ORDER (SAMGHA).

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Vihāra, 20, 282-4; rules of conduct for Bh. in their lodging-places, in the bath-rooms, in the privies, 20, 294-8; rules about one Bh. warning another in respect of any sin he has committed, 20, 315-19; how conscientiously they make general use of everything given to them, 20, 383 sq.; initiation of Bh., 29, 58 sq. n.; only a Bh., under no disability, can create a schism, 35, 163; recitation of Scriptures, looking after buildings, and seeing to gifts, enjoined for Bh., 36, 92-6; punishments of those who, being unworthy, take the vows, 36, 261-4. *See also* Ordination and Saṃgha.

(d) DAILY LIFE OF BH. (COSTUME, FOOD, MEDICINE, DWELLING, UTENSILS, &c.).

Have their hair and beard cut off, and put on yellow robes, 10 (i), 5 sq. and n.; (ii), 10; 11, 187 sq.; 13, 110, 115, 132 sq., 187, 209, 216; 17, 5 sq., 32; 35, 18 sq., 30, 231 sq.; 36, 20 sq.; contempt for dress impressed on Bh., 11, xlv; costume of Bh., 11, 101 n.; rules regarding the robes of the Bh., 13, 18-24, 28-30, 36, 45, 54 sq., 59 sq., 151-8, 160, 162, 164, 254-7; 17, 35, 39 sq., 193-240, 245-55, 386; 20, 73, 90-8, 142-6, 253; should wear robes made of rags taken from a dust-heap, 13, 173; called *Mundaka* or 'shavelings', 15, xxvii; rules for their foot-clothing, 17, 13-24, 31, 34 sq., 39; the distribution of robes of Bh. at the *Kaṭṭina* ceremony, 17, 146-70 and n., 203 sq., 234-40, 248-55;—rules about food allowed to Bh., 13, 37-40; 17, 67-97, 117 sq., 128 sq., 130-3, 138 sq., 143-5, 220-5; rules concerning invitations to meals, 13, 41-3, 56 sq.; rules about begging and eating meals, 13, 62-5, 73-5; 20, 135, 153 sq., 250 sq., 253; how Bh. should behave when going on their rounds and in the dining-halls, 13, 151-4; 20, 289-92; are to live on morsels of food given in alms, 13, 173; one Bh. alone is not to pass through a town begging, 19, 194 n.; rules about their alms-bowls, 20, 81-90; rules of conduct for Bh. at meals, 20, 284-9; laxer

rules of the Vaggian Bhikkhus about eating, discussed at the council of Vesālī, 20, 386, 397 sqq., 409-12;—decomposing urine is the medicine allowed to Bh., 13, 174; sick Bh. may be visited by other Bh. even during vassa, 13, 305 sq.; on medicaments to be used by Bh., 17, 41-61, 65-8, 76 sq., 78-80, 89, 97, 144 sq., 221-5; 20, 154; must wait one upon the other in sickness, 17, 240-5; proceedings for the case of a Bh. being insane, 20, 18-22, 57 sq.; allowed to let blood, 20, 77; rules concerning sick Bh., 20, 199 sq.;—the itinerant mendicant is beset with pain, therefore let no man be an itinerant mendicant, 10 (i), 72; homeless state of Bh., 11, 188; 36, 313; rules about dwellings for Bh., 13, 35, 57; 20, 157-63, 170-9, 189-91, 208-16, 253; should dwell at the foot of a tree, Vihāras, &c., being extra allowances, 13, 173; Vihāras and other edifices built by laymen for Bh., 13, 302-5; rules of conduct for Bh. dwelling in the woods, 20, 292-4; why should houses (Vihāras) be built for the houseless Bh.? 36, 1-4; *see also* Vihāras;—utensils allowed to Bh., 13, 24-30, 53 sq.; 17, 20, 45, 49, 51-9, 205 sq., 226-30; 20, 68, 86 sq., 90-102, 117, 130-5, 137-42, 146-8 (tooth-sticks), 155 sq., 222; are not allowed to acquire gold or silver, or engage in any kind of buying or selling, 13, 26 sq.; 17, 66 sq., 128 sq.; 20, 386-92, 399, 413; 36, 122 n.; luxuries to be avoided by Bh., 13, 44 sq., 52-5; 20, 68-71; the four Resources of religious life (begging food, rags as robes, dwelling at the foot of a tree, urine as medicine), 13, 173 sq., 234; must abstain from all sexual intercourse, 13, 234 sq.; vehicles allowed to Bh., 17, 25-7; rules about mats, seats, &c., for Bh., 17, 27-31, 35, 39; 20, 197, 386, 399, 413; rules for the Bh. about sleeping, 17, 226; 20, 115-17, 163 sq., 166-9; on the daily life of the Bh., 20, 66-156; rules for Bh. about bathing, 20, 66-8, 110; not allowed to castrate themselves, 20, 77 sq.; rules about

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(e) BUDDHA AND THE BH.

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Bhikkhus, *see* Bhikkhus.

Bhikshu-sūtra, by Pārāśarya, 8, 32 sq.

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Bhîmasena, a Pârīkshita, who offered horse-sacrifice, 44, 396.

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Bhîshma, his death, 8, 3; the oldest of the Kauravas, 8, 38; and Drona, 8, 39 sq., 42, 95 sq.; chooses the time of his death, 38, 380; 48, 741 sq.; though outside the āramas, was yet well grounded in knowledge of Brahman, 48, 704; son of Gaṅgā, 49 (i), 95; killed Ugrāyudha, 49 (i), 113 sq.

Bhîshmagargitasvararāga, n. of numerous Tathāgatas, 21, 354 sq., 357, 360.

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Bhōga, Rāgīmatī, daughter of the Bh. or Bhoga king, 45, 118, 118 n.

Bhoga-nagara, n.pl., Buddha at, 11, 66-70.

Bhogas, a class of Kshatriyas, 45, 71, 71 n., 339.

Bhrāga, guardian of Soma, 26, 72.

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64-9; 34, 199; his son *Brhaspati* more accomplished than he, 19, 10; 49 (i), 8; the *Manu-smṛiti* the *Samhitā* of *Bh.*, 25, xi-xiii, xvii, xcii, xcv sq., cvi, cvi n., cx, 19; 33, xii-xiv, 2 sq. n., 3, 272, 274, 334; quoted in *Manu-smṛiti*, 25, xxvi sq., 78; a sage and a *Pragâpati*, 25, 14; *Somapas* (manes), sons of *Bh.*, 25, 112; the offspring of fire, son of *Manu*, 25, 169 sq., 169 n.; cursed the fire, 25, 398 n.; sprung from *Manu*, proclaims the law, 25, 483; *Sumati*, son of *Bh.*, 33, xi, xiii sq., 3, 3 n.; *Bh.* and other sons of *Brahman*'s mind were again born at the sacrifice of *Varuṇa*, 38, 235; connected with the *Atharva-veda*, 42, xxiii, xxvi sq. (*Bhrigvaṅgirasab*); connected with the production of fire, 42, xxvii, xxx; *Atharvan*, *Āṅgiras*, and *Bh.*, 42, xxxii sq., xxxiv, lvii sq.; oblations to *Bh.* and *Āṅgiras*, 42, lvii; when they infringed upon *Bh.*, the *Srīṅgaya* *Vaitahavyas* perished, 42, 171, 433; *Bh.-Āṅgiras*, authors of hymns of the *Atharva-veda*, 42, 416, 444; myth of *Bh.*, son of *Varuṇa*, instructed by his father, 44, xiv, 108-12; *Mâtariśvan* brought *Agni* to *Bh.*, 46, 52; *Agni* called *Bhrigavâna* or *Bh.-like*, 46, 74, 78; *Râma*, son of *Bh.*, 49 (i), 95.

Bhrigu, Buddha in the hermitage of *Bhārgava*, i.e. *Bh.*'s son, 19, 59; 49 (i), 62, 92.

Bhrigu, a *Purohita*, converted by his sons, became a monk and reached perfection, 45, 61-9.

Bhrigus, i.e. descendants of *Bhrigu*, n. of an ancient family; the light of the *Bh.* and *Āṅgiras* is the brightest, 12, 37 sq., 38 n.; kindled or established *Agni* among men, 12, 350; 46, 45, 130, 157, 202, 228, 343; *Bh.* or *Āṅgiras*, attained the heavenly world, 26, 272; peculiar sacrificial rites of the *Bh.*, 29, 390 sq., 416; 30, 34 sq., 93; worshipped at the *Tarpana*, 30, 243; *Bh.*, *Atharvans*, and *Āṅgiras*, 42, 433; sacrificing together with the *Bh.*, 43, 200; sacrifice offered up by the *Bh.*, 43, 262; *Mâtariśvan* kindled *Agni* for the *Bh.*, 46, 241.

Bhrigu-vallī, i.e. the third *Adhyâya*

of the *Taittirīyaka-Upanishad*, 15, xxviii.

Bhrûnahatyâ, *Sk.*, the killing of an embryo, 44, 341 n. *See also* *Abortion*.

Bhugyu Lâhyâyani, questions *Yâgñavalkya*, 15, 127 sq.; 34, cv.

Bhûman, *Sk.*, t.t., the Infinite, 1, 123 n.; where one sees nothing else, hears nothing else, understands nothing else, that is the *Bh.*, 1, 123; is bliss, 1, 123; 34, 163; is immortal, or immortality, 1, 123; 34, 163, 168; rests in its own greatness, 1, 123; explained as the Infinite, 1, 123 sq.; is all this, 1, 123; explained as the Self, 1, 124; 48, 678 sq.; is *Brahman*, 34, xxxv, 162-9; 48, 299-308; in it the ordinary activities of seeing, &c., are absent, 34, 168 sq.; knowledge of *Bh.*, 38, 412.

Bhummagaka, one of the *Kṛabbag-giya Bhikkhus*, 20, 9-17, 118.

Bhûtâ, female disciple of *Sambhûta-vigaya*, 22, 289.

Bhûtadattâ, female disciple of *Sambhûta-vigaya*, 22, 289.

Bhûtas, 'Beings,' or goblins, daily offerings to them, one of the 'five great sacrifices,' 2, 47 sq., 109, 109 n., 195, 201; 7, 214; 14, 256; 25, 87 n., 88-92, 88 n., 95, 132; 29, 199, 217; 44, 95; food eaten at a *Śrâddha* by persons related to the giver, reaches not the *Manes* nor the gods, but the *Bh.*, 2, 143 sq.; those who worship the *Bh.* go to the *Bh.*, 8, 85; worship of *Bh.*, of the quality of darkness, 8, 118; actions for gods, *Pitris*, *Bh.*, and guests, 8, 306; the bands of *Bh.* extol the emancipated saint, 8, 345; *Īśvara*, the lord of gods, *Bh.*, *Pisâkas*, &c., 8, 354; are liable to destruction, 15, 289; space the resort of *Bh.*, 36, 316, 316 n.; gods, demons, *Bh.*, &c., assemble to see *Kêśi* and *Gautama*, 45, 121 sq.; injury done to living beings for the sake of *Bh.*, 45, 357. *See also* *Beings*.

Bhûtas, t.t., entities, or elements. *See* *Elements*.

Bhûtâtman, *Sk.*, the elemental Self in the bodies, 15, 295-7, 295 n., 299 sq.

Bhûtavat, i.e. *Rudra*, punishes *Pragâpati* for his incest, 12, 209 n., 284 n.

Bhûtavîras, n. of a family of priests, 43, 345 n.

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Brahmakārin, religious student, student of the Veda: to dwell as a B. in the house of a tutor, a branch of the law, 1, 35; approaches his teacher, carrying fuel in his hands, 1, 85, 135, 137, 139 sq., 273, 306; duties and restrictions imposed on B., 2, xxii sq., 7-29, 182-5, 186-92; 7, 116-21, 123-31; 8, 216 sq., 360 sq.; 14, 40-2, 149-58; 25, 37-44, 50-74; 29, 66, 68, 73-6, 80, 83 sq., 191-3, 223, 306, 308-10, 402; 30, 66 sq., 151, 157, 160 sq., 274; 33, 132 sq.; 44, 48-50, 90; 48, 695; the Naishibika or perpetual B. who always lives with his teacher, 2, 18, 18 n., 153, 192 n., 193; 7, 120; 8, 377 n.; 14, 40 sq., 258; 25, 73 sq.; 38, 318 sq.; rules for the B. who has returned home from his teacher, 2, 27-32, 37, 48-54, 66 sq.; 8, 358 n.; 25, 73-5; *see also* Samādvartana; penances for a B. who breaks his vows, esp. that of chastity, 2, 85 sq., 288-90, 294 sq.; 14, 117-19, 214-16, 294 sq., 318 sq.; 25, 63 sq., 70, 454 sq., 462 sq.; 29, 361 sq.; 30, 317; 33, 318-20; 48, 706; eats much, 2, 123; 14, 265 sq., 281; sin of the B. who breaks the vow of chastity, 2, 281 sq.; is exempt from fare or toll, 7, 36; 25, 325; laws of impurity (on death, &c.) for a B., 7, 96; 14, 177; 25, 179 sq., 183-5, 192 sq.; his initiation, 7, 114 sq.; 44, 86 sq.; *see also* Upanayana; the Yogin should adhere to the rules of a B., 8, 69, 79; life as a B. is a good penance, 8, 119; gods and demons practise the life of B., 8, 146, 151

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Brahmakārin, n. of a Ganadhara of Pārśva, 22, 274.

Brahmakāriyam (Pali), 'noble life,' different meaning from Sk. brahmakārya, 11, 285 n.

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Brahmakāyas, or Brahmakāyikas,

a class of gods, 7, 293; Buddha mistaken for one of the B., 19, 72; the 12,000 followers of Brahma Sahâmpati, 21, 5.

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Brahmaloka, the world of Brahman (masc.), how can one obtain it? 10 (ii), 84 sq.; what B. means, 34, 180 sq.; long life of the gods in B., 45, 84, 84 n.; see also *Brahma-world*.

Brahman (neut., Nom. *Brahma*, masc., Nom. *Brahmâ*).

(a) The B. (neuter) in the sense of holy word or priesthood.

(b) Nature and qualities of the B. (neut.) as the divine principle.

(c) Names, forms, and symbols under which the B. (neut.) is meditated upon.

(d) Oneness of the B. (neut.).

(e) The B. (neut.) and the world.

(f) The B. (neut.) and the individual soul.

(g) Devotion to and absorption in the B. (neut.).

(h) Knowledge of the B. (neut.).

(i) The higher and the lower B.

(j) Passages in which B. may be either masc. or neuter.

(k) The god B. (masc.), also called *Sahampati*, *Svayambhû*, *Hiranyagarbha*.

(a) THE B. (NEUTER) IN THE SENSE OF HOLY WORD OR PRIESTHOOD.

Vasukra, the author of a hymn, identified with the B., 1, 169; the Brahman priest is full of B. (*Veda*), 1, 259; is the self seen in the great hymn, 1, 260; identified with the *Vedas*, 1, 279; 'slayers of the B.' i.e. of the *Veda*, are called those whose father and grandfather have not been initiated, 2, 5; *Vishnu* fond of B. (*Veda*), 7, 293; those who are first in the *Vedas* are forms of the B., 8, 161; *Agni* or fire is the B., 12, 90, 114 sq., 134, 341; 26, 37 sq.; 43, 85; *Palâsa* tree is B., 12, 90, 90 n.; identified with speech, truth, and the three *Vyâhritis*, 12, 296 sq.; the B. and the threefold science, 12, 449 sq.; 25, 483; delivered the creatures over to Death, except the *Brahmakârin*, 14, 156; 44, 48; placed its majesty in the *Brâhmanas*, 14, 199; invoked to purify from sin, 14, 251; offerings to B. (priesthood) and *Kshatriya*, 15, 211; is *Brihaspati*, or the

Lord of prayer, 26, 23, 59, 59 n., 180; 29, 280; 43, 192; 44, 258, 314, 402, 411; B. is sacrifice, 26, 23, 35; by the *Dîkshâ* the sacrificer is born of the B., 26, 35; means worship, Vedic religion or priests, 26, 78, 219 sq.; 42, lxiii; as the sacerdotium or sacred writ, is the truth, 26, 272; Tutha is the B., 26, 344; the *Brahmodya* or discussion on the B. at the end of a *Sattra*, 26, 452 sq. and n.; B. which is long-lived through the *Brâhmanas*, invoked to give long life to the newborn child, 29, 294; the teacher places the student to be initiated in the B., 30, 152; is the source of the *Veda*, 34, xxxii, 19-22; king and priest address each other as B., 41, 108-10; first created from the egg, 41, 146; *Pragâpati* is the whole B., 41, 353; 44, 409, 409 n.; meaning charm, spell, 42, lxvi; 46, 194; spiritual exaltation, supports the earth, 42, 199, 202; begotten by the *Brahmakârin* (the sun), 42, 215; begotten from Time, 42, 224 sq., 686; *Ukâbbishra* is B., 42, 226-9, 629 sq.; B.'s layer (of the fire-altar), 43, 81; the *Rishis* are the first-born B., 43, 100; the B. (mystic science) has nothing before it and nothing after it, 43, 338; the B.'s fore-portion, 44, 36; kindling-verse identified with the B., 44, 39; the *Brahmakârin* makes himself over to B., 44, 86 sq.; daily sacrifice to the B., consisting in *Veda*-study, one of the 'five great sacrifices,' 44, 95-9, see also *Veda* (c); by the B. (holy writ, holiness, priesthood) he gains the heavenly world, 44, 221; the seven-syllabled B. (holy writ), 43, 314 sq.; expiatory formula addressed to the B., 44, 337 n.

(b) NATURE AND QUALITIES OF THE B. (NEUT.) AS THE DIVINE PRINCIPLE.

B. is the True (*Sat*, τὸ ὄντως ὄν), pure Being, 1, 98 n., 130, 201, 278 sq.; 8, 315; 12, 296 sq.; 15, 18, 36, 58, 108, 190 sq., 306; 26, 272; 34, lii, 167, 266 sq., 332; 38, 19 sq., 160, 216 sq., 234; 48, 45, 71, 193, 302-5, 432, 616, 652; as

conceived by the true philosopher, and by ordinary people, 1, 125 sq. n.; *this is the immortal, the fearless, this is B.*, 1, 130, 135, 136, 138, 140; 48, 313, 320, 352; names and forms are contained in the B., the Immortal, the Self, 1, 143; 44, 27 sq.; its relation to the senses, 1, 147 sq.; 8, 104, 104 n., 386; its relation to the Devas or gods, 1, 149-51; 8, 153; 15, 68, 302, 324; 34, xiv; 38, 219; is of the nature of intelligence, or pure knowledge, 1, 246, 246 n.; 15, 150 sq.; 34, xxiv sq., 25, 68, 264; 38, 156 sq., 160, 168; 48, 23, 81, 84, 103-5, 111-13, 115, 126, 131 sq., 143, 176, 193, 240, 561, 618, 660; various meanings of B. in Bhagavadgītā, 8, 11; free from all imperfections, and endowed with all auspicious qualities, 8, 65, 104, 180, 257; 34, xxviii, 107, 328; 38, 101, 201-4; 48, 78 sq., 81 sq., 88, 94, 96, 124, 127, 143, 156, 182, 200, 208 sq., 215, 218, 229, 240, 259, 271, 323 sq., 327, 354, 375, 394, 402 sq., 406-8, 413 sq., 422, 429, 444 sq., 460, 469, 476, 584, 607-21, 689 sq.; has no beginning nor end, is unborn and immortal (imperishable, indestructible), 8, 77, 103, 180, 192, 248; 15, 28, 36, 235, 255, 302, 335 sq.; 34, 83, 169-71, 349; 48, 308-11, 535, 652 sq., 660; is neither existent nor non-existent, 8, 103, 103 n.; devoid of qualities, 8, 104; 34, xxv, xxviii; 38, 239, 394 sq.; 48, 26-9; it is of no colour, 8, 179; smaller than small, larger than the largest, 8, 180, 285; 15, 28, 36, 39, 338; 34, 113 sq.; 48, 264 sq., 367; B. is glory, 8, 180; 38, 393; produced and developed from the pure principle, 8, 186; the highest B. is very far off, 8, 369; three syllables, viz. na mama, 'not mine,' are the eternal B., 8, 391; there is nothing greater than B., 8, 392; 48, 621-5; is the Great, 15, 18; 48, 4; from terror of B., the wind blows, the sun rises, Agni, Indra, and Death run away, 15, 21, 59; 34, 130, 230 sq.; is eternal, pure and changeless, 15, 28; 34, 25, 34, 327; 38, 397; 48, 393, 400; is omnipresent, 15, 18, 28, 335; 34, 89, 91 sq., 120, 125, 172;

38, 180, 390-4, 396; 48, 624 sq.; spoken of as in heaven and beyond heaven, 34, 96 sq.; is the bridge of the Immortal, 15, 36; 34, 154, 156, 622 sq.; is the best, 15, 37; is devoid of parts, 15, 39; 34, 135-9, 349-52; 38, 396; 48, 192 sq., 473; the bliss of B., B. is bliss, 15, 56, 61 sq., 61 sq. n., 66, 150 sq.; 34, 25, 65-8, 72 sq., 75-7, 169; 48, 84, 113, 193, 198, 200, 208-37, 240, 254, 276 sq., 307, 376, 389, 402, 413 sq., 442, 550, 618, 653; in the beginning B. knew its Self only, 15, 88; *this is the B., without cause and without effect, without anything inside or outside; this Self is B., omnipresent and omniscient*, 15, 117; is Svayambhu, self-existent, 15, 120, 188, 227; 43, 404; 44, 417 sq.; *see also under (k)*; is the safe support, 15, 235; in it is the triad (subject, object, and the mover or ruler), 15, 235 sq.; the only universal being, of an absolutely homogeneous nature, 34, xxiv, xxvii sq., xxx; 48, 113; is associated with Nescience (Mâyâ, Avidyâ), 34, xxv, xxx, 362; 48, 212, 215 sq., 494; compared with a magician, 34, xxv; according to Sāṅkara impersonal, with Rāmānuga a personal God, 34, xxviii, xxx, cxliii, cxvii n.; cannot have originated from anything else, 34, lii, 266 sq., 332; 38, 19 sq.; is devoid of form, 34, lxiii, lxiv, 306 sq.; 38, 154-75; 48, 610 sq.; discussions on the nature of B., 34, lxiv sq., xcv sq.; 38, 101, 133-83; later definitions of B., e.g. as sakkid-ānanda, 34, xcii; etymology of the word, 34, 14; 48, 158; B., *which is all-knowing and endowed with all powers, whose essential nature is eternal purity, intelligence, and freedom, exists. . . . The existence of B. is known on the ground of its being the Self of every one. . . . And this Self (of whose existence all are conscious) is B.*, 34, 14; is all-knowing, 34, 19-22, 25, 47, 49, 362; 48, 156, 215, 234, 259, 316, 354, 375, 394, 413 sq., 460; can it be designated by a masculine noun? 34, 76; is a place of rest, 34, 83; is the internal ruler over the devas and so on, 34, 130-2; is different from

name and form, 34, 232 sq.; 38, 97; there is nothing either beneficial to be done by it or non-beneficial to be avoided by it, 34, 344; is endowed with powers, omnipotent, 34, 354-6, 362; 48, 156, 215, 259, 316, 354, 413 sq., 460; is free from all difference, and twofold characteristics cannot belong to him, 38, 152-4, 156 sq.; its limiting adjuncts are presented by Nescience merely, 38, 153; is inside of the limiting adjuncts, 38, 158 sq., 178 sq.; 48, 192 sq.; is the highest of gods, 43, 59; is the firstborn from afore, 44, 459 sq.; not devoid of all difference, 48, 78-102; *the True, Knowledge, the Infinite is B.*, 48, 79 sq., 143, 158, 159 sq., 180, 184, 210, 212, 233, 240, 254, 303, 375, 402, 404, 445, 453, 550, 611 sq., 623, 638, 652, 656; B. defined, 48, 80; what constitutes the body of the B., 48, 88, 254; Nescience contradictory to B., 48, 126; appears in manifold modes, 48, 143; is self-luminous, 48, 208, 348 sq., 393, 445; has no connexion with Prakriti, nor with Karman, 48, 240, 256, 607; why it is not subject to pleasure and pain, 48, 265 sq.; is invisible, unseizable, higher than the Imperishable, 48, 282-7; of boundless love towards his devotees, 48, 316; *numberless powers, lying beyond the sphere of all ordinary thought, belong to B., and qualify it for creation, and so on, just as heat belongs to fire*, 48, 474, 476; differs in nature from all other things, 48, 28, 475 sq., 584; in all meditations on B. the essential qualities of B. are to be included, 48, 637-43. *See also* God, Lord, and Self (d); world of the B., *see* Brahma-world.

(c) NAMES, FORMS, AND SYMBOLS UNDER WHICH THE B. (NEUT.) IS MEDITATED UPON.

Meditation on B. under symbols (pratīkopāśana), 1, 201; 48, 718-20; not comprehended by symbols, 8, 367; only those who have not worshipped B. under a symbol are led to B., 34, lxxxii; 38, 402-4; B.'s name a mere outward symbol,

34, 92; two secret names of B., *abam* and *abar*, 38, 216-18; 48, 642; the Great B. is the one *Akshara* into which all beings pass, 43, 343 sq.; why it is called a *bank*, 38, 176 sq.; *Bhūman*, that which is much, is B., 34, 162-9; 48, 302; meditation on *breath* (Prāna) as B., 1, 65 sq., 213, 280 sqq.; 15, 36, 56, 64 sq., 142, 153 sq., 194 sq.; 34, 84-7, 97-106, 229-31, 272; 42, 622 sq.; 48, 246, 256, 276 sq.; B. as represented by Vāyu and Prāna, 1, 59 n.; hidden in breath, 1, 233 sq.; meditation on the absorption of the gods into breath or B., 1, 288-90; the vital airs are the effects of B., 38, 76; Indra and Prāna is B., 48, 250-4; *Buddha* is, esoterically, the Highest B., 21, xxvii sq.; the great *chariot* which is pervaded by the B., 8, 386; the *city of B.*, the body, and in it the small lotus of the heart, and in it the small ether, 1, 125-7, 126 n.; 15, 37, 54; 34, 174 sq., 178; 38, 219; 48, 314-25, 660, 666 sq.; the city of B. called Aparāgītā, 1, 131, 132 n.; meditation on *consideration* or thought as B., 1, 114; 38, 160; *Earth*, a form of B., 1, 65 sq.; meditation on B. as *ether* (Kha), 1, xxv sq., xxvi n., 46 sq., 53, 65 sq., 118, 126 n., 143, 143 n.; 34, 81-4, 110, 114, 126 sq., 144, 174-92, 232 sq.; 38, 6-8, 12, 17 sq., 248; 48, 242-6, 256, 273, 276 sq.; before ether was produced, B. existed without ether, 38, 17; ether is an effect of B., 38, 18; ether is dissolved into B., 38, 26; the person in the *eye* is B., 1, 67, 135; 15, 64, 335; four *feet* or sixteen parts of B., 1, 53 sq., 60 n., 60-4; 15, 345; 34, 90, 95; 38, 219; 48, 622 sq.; meditation on *fire* as B., 1, 65, 118; 15, 335; 34, 92; the Adhvaryus consider B. the self in the sacrificial fire, 1, 260; the source of fire, 38, 20-2; the highest B. in the form of intestinal heat, 48, 248; meditation on *food* as B., 1, 65, 117; 15, 55, 64, 194 sq.; the B. as a *forest*, 8, 284-6, 288, 288 n., 372, 386 sq.; meditated upon as the *Gāyatrī* verse, 1, 44-6, 158, 162, 194; 34, 93-6;

‘having joy for its *bead*,’ a figurative representation of B., 48, 637-9; *bearing* is B., 15, 156; as seated in the cave of the *heart*, 1, 47, 47 n.; 8, 252 n.; 15, 36, 39, 318; 34, 113 sq.; 38, 410; 48, 367, 642 sq.; the heart is the highest B., 15, 158; *heaven*, a form of B., 1, 66; the sound *Him* is B., and serves to obtain B., 1, 176; meditation on *hope* as B., 1, 119; the abode of *Lakshmi*, 48, 3; *light* is B., 15, 306, 335 sq.; 34, 87-93, 96 sq., 185, 191, 194, 231 sq.; 48, 247-9, 256, 611 sq., 618; is the light of lights, 15, 37; 48, 335 sq., 366, 373; as shining in the sun, in the moon, in the fire, in the lightning, 15, 318, 322; as abiding within the sun, and within the eye, 34, lxx, 123-8; 38, 216-18; 48, 642; is the *lightning*, 1, 66, 151 sq., 152 n.; 15, 192; relation between the *Lord* and the Highest B., 15, xxxvi-xxxviii, 245; 34, xxv, xxvii, xxx, cxxiii, cxxiv n.; 48, 4; the *Mahāvratā* day is B., 1, 162, 169, 260; the Mahāvratā ceremony is for attainment of B., 1, 162; *man*, the abode of B., B. in the shape of man, 1, 205 sq.; meditation on *memory* as B., 1, 119; meditation on *mind* as B., 1, 53 sq., 65, 112, 152, 152 n.; 15, 36, 64, 157; 34, 107-12; 38, 391; meditation on the *name* as B., 1, 110 sq.; means ‘*Nature*,’ 8, 11; is an intelligent principle, and cannot be identified with the non-intelligent *pradhāna* of the Sāṅkhyas, 34, xxxii, 47-64, 300; 48, 256; *Om* identical with B., 7, 183; 8, 79, 282 sq.; 14, 278, 316; 25, 45; *Om* is the bow, the Self is the arrow, B. is the aim, 15, 36; *Om*, *Tad*, *Sat*, the threefold designation of the B., 8, 120 sq.; *Ka* (*pleasure*) is B., 1, 65; 34, 126 sq.; 48, 273, 276 sq.; meditation on *power* as B., 1, 116; *Pragāpati* is B., 15, 190; 48, xxiv; the self-existent B., teacher of *Pragāpati*, 48, 404; the *Purusha* or Highest Person is B., 15, 19; 25, 6, 6 n., 513; 34, 174; 48, 4, 207 sq.; the highest oneness reached by seeing the lord of the world as the Person who has his

source in B., 15, 38; the word B. denotes the Highest Person (*Purusha*), the highest Self, and the Lord, 48, 4, &c.; meditation on *reflection* as B., 1, 115; *sight* is B., 15, 155; *Siva*, *Hara*, *Rudra*, &c., as names of B., 15, xxxiii sq.; 48, 667; the essence of *Rudra*, 15, 324; superior to *Siva*, 34, xiv; meditation on *speech* as B., 1, 111; 12, 296 sq.; 15, 36, 64, 152 sq.; ‘as far as B. reaches, so far reaches *speech*;’—‘wherever there is B., there is a word; and wherever there is a word, there is B.,’ 1, 186; meditation on B. as word and non-word, 15, 321 sq.; meditation on the *sun* as B., 1, 54 sq., 65 sq.; 15, 306, 317 sq., 335 sq.; 41, 366; 43, 94; 44, 459 sq.; compared to reflected images of the sun and the like, 38, 157-9; 48, 613-15; is the light equal to the sun, 44, 388; is called *Tadvana*, 1, 152, 152 n.; *time* and non-time, two forms of B., 15, 317; compared to a fig-tree, whose roots grow upward and whose branches grow downward, 15, 21; the great tree of B., 8, 370, 370 n., 372; meditation on *understanding* as B., 1, 115 sq.; 8, 338 sq.; 15, 57, 65; *Vāyu* invoked as the visible B., 15, 45, 53; worship of *Viṣṇu* (*Nārāyaṇa*, *Krishna*) as the supreme B., 7, 156; 8, 87, 110, 110 n.; 25, 5, 5 n.; 34, xxxi n.; the lord B. seated on his lotus seat within *Krishna*, 8, 93; *Krishna* greater than B., 8, 96; the great B. is a womb in which *Krishna* casts the seed, 8, 107; *Viṣṇu* full of the B., 8, 347, 354; the highest place of *Viṣṇu*, 15, 324; B. superior to *Viṣṇu*, 34, xiv; the highest B., i.e. *Viṣṇu*, possesses two forms, 48, 89; B. or *Viṣṇu* the Self of the world, 48, 92 sq.; called *Vāsudeva* by the *Bhāgavatas*, 48, 524 sq.; meditation on *water* as B., 1, 117; water, the quarters, the stars, the moon, are forms of B., 1, 66; meditation on *will* as B., 1, 112 sq., 113 n.

(d) ONENESS OF THE B. (NEUT.).

All this is B. Let a man meditate on that (visible world) as beginning, ending, and breathing in it (the B.)

... *He from whom all works, all desires, all sweet odours and tastes proceed, who embraces all this, who never speaks and who is never surprised, he, my self within the heart, is that B.*, 1, 48; 48, 133; is the Self seen in earth, heaven, air, &c., within all, 1, 260; 15, 128 sq.; 34, 154-62, 230; 48, 259, 318 sq., 371-4; all worlds are contained in B., 15, 21; 48, 768; pervades everything, 8, 104; 48, 92 sq.; is all things perceptible, B. alone is all this, B. is the Self of the world, 8, 180, 192; 15, 37, 307; 34, xxviii, xxx, 23, 94, 107, 109-11, 156, 267, 357; 38, 138, 165, 208, 341; 48, 20 sq., 85, 88, 91, 93-5, 133, 257, 260 sq., 290, 306, 394 sq., 399, 408, 458, 659, 662, 687; both unity and diversity or manifoldness are true of B., as there are elements of plurality in it, 8, 374 sq., 374 n.; 34, xxviii, 321 sqq., 345 sq.; 48, 89; everything is centred in it, 15, 36; the bright, immortal Person in everything, the Self, the Immortal, B., and the All are the same, 15, 113-17; being one only, rules over all germs, over all forms, over all and everything, 15, 255 sq.; one only without a second, and undivided, nothing apart from B. exists, 34, xxviii sq., 1, 286, 321, 349-54, 395 sq.; 38, 12, 13, 158, 160, 168-71, 175-80, 202, 327-9, 410; 48, 28 sq., 39, 73, 80, 91, 105, 126 sq., 176, 566; some metaphorical expressions, seemingly implying that there is something different from B., explained, 34, lxxv; 38, 175-80; all things are effects of B., or are B. itself, 34, cxix sq.; is the real giver of the gifts bestowed by princes on poets and singers, 34, 80 n.; Indra declares that he is one with B., 34, 101 sq.; the ten objects and the ten subjects cannot rest on anything but Brahman, 34, 104; subsists apart from its effects, 34, 350; *the fishermen are B., the slaves are B., B. are these gamblers; man and woman are born from B.; women are B. and so are men*, 38, 61 sq.; 48, 191, 559 sq.; although one only, it is, owing to the plurality of its powers, meditated upon in more than one way,

38, 220; the uniform B. viewed as manifold through Nescience, 48, 127, 180, 344; is Heaven and Earth, 48, 191; *all sentient and non-sentient beings spring from B., are merged in him, breathe through him, are ruled by him, constitute his body; so that he is the Self of all of them*, 48, 717.

(e) THE B. (NEUT.) AND THE WORLD.

The B. as the cause or creator of the world, 1, 64; 15, 231-7; 34, xxix sq., xl, xlvii sq., l, lii, 50, 60 sq., 202, 233, 267-74, 299-317, 344, 352 sq., 361 sq., 381-6; 38, 3-73, 391 sq.; 44, 27 sq., 409; 48, 28, 200, 215 sq., 234, 240, 242, 254-6, 271, 285, 354-408, 413-79, 532-40, 584, 608, 643, 767; the source of all beings, the womb of the world, 15, 28; 34, 83, 85, 135-9, 288; 48, 140; is the support of the universe, 8, 104, 180, 180 n., 192; *is that from which the origin, subsistence, and dissolution of this world proceed*, 8, 180, 192; 34, xxxii, xcii sq., 15-19, 107, 109, 117, 283; 48, 3, 94, 156-61, 174, 255, 258-61, 266; is the seed of the tree of worldly life, 8, 313; in the beginning B. was all this, 15, xviii, 318; 44, 27 sq.; 48, 391; *that from whence these beings are born, that by which, when born, they live, that into which they enter at their death, try to know that. That is B.*, 15, 64; 48, 91, 156; covered himself, like a spider, with threads drawn from the first cause (pradhāna), 15, 263; not only the operative but also the material cause of the world, 34, xl, xciv sq., 49, 60 sq., 264 sq., 283-8, 317, 320-30, 346 sq., 361 sq.; 48, 142; creates the world without instruments, 34, xlix sq., xcv, 346-9, 354-6; creation and reabsorption of the world a mere sport of B., 34, l, 356 sq.; 48, 405 sq., 476 sq., 610; as a creator and dispenser, acts with a view to the merit and demerit of the individual souls, and has so acted from all eternity, 34, l, 357-61; relation of the non-sentient matter to B., 34, lxxv; 48, 242; called Non-being, previously

to the origination of the world, 34, 267; is different from the world, 34, 284; 48, 188 sq., 413 sq., 417; the order in which the elements are retracted into B. is the reverse of that in which they are created, 38, 25 sq.; 48, 402-6; by offering up his own self in the creatures, and the creatures in his own self, B. compassed lordship over all creatures, 44, 417 sq.; the world (Pradhâna, Prakṛti) constitutes its body, 48, 93, 135, 406, 419-24, 518 sq., 542, 544; was the wood, the tree from which they shaped heaven and earth, 48, 401; the maker, the Lord, the Person, the womb, 48, 407; the non-difference of the world from B., the highest cause, proved, 48, 430-67; the entire world springs from Nescience attached to B., which in itself is absolutely unlimited, 48, 445; where B. abides during pralaya and creation, 48, 460; effects by its mere will and wish the creation of the world, 48, 471 sq.; divides itself into ether, air, &c., 48, 473; devoid of parts, yet creates, 48, 473 sq.; B. and the world related, as the snake and its coils, 48, 618-21; the power of creating and ruling the world belongs to B. only, not to the released soul, 48, 766-71. *See also* Cause.

(f) THE B. (NEUT.) AND THE INDIVIDUAL SOUL.

The recognition of the self in man as identical with the highest Self or B. is the highest object of the Upanishads, 1, xxv; 15, xxvi; 34, xxxii, civ sq., 22-47, 265 sq.; 48, 174-200, 255 sq.; Âtman or Self is one with the B., 1, xxx; 15, 36, 178-81, 237, 290 sq.; 34, 14, 30 sq., 36, 45, 79, 105, 241, 264 sq.; 38, 209, 288; 48, 23 sq., 184, 191, 205, 258, 560, 564, 658; relation of the individual soul to B., 1, 84; 34, xix, xxx sqq., lvii sqq., xcvi-c, 64-289; 38, 61-73, 396 sq.; 48, 195 sq., 257-353, 393, 459, 559, 561; *thou art that* (tat tvam asi), 1, 101-9; 34, xxvii, xlix, 23, 31, 54-6, 104, 113, 115 sq., 122, 125, 185, 197, 250 sq., 266, 279, 321-3, 326, 343, 345; 38, 32, 46, 65 sq., 138, 140, 173, 197,

209 sq., 238, 243, 291, 333-7, 339, 370, 397, 408; 48, 126, 129-38, 184, 191, 203 sq., 209, 214-18, 228 sq., 344, 458, 467, 541, 560, 564, 659, 759; colloquy of the departed and B., 1, 278 sq.; it dwells not on earth, nor in the sky, &c., but only in the self of the devoted man, 8, 179 sq.; man, being abandoned by the B. (i.e. the mind), is said to be dead, 8, 238; individual soul and B. are absolutely one, 8, 241; 14, 278, 278 n.; 34, xx, xxv, xxvii, xxx, 104, 114-16, 322, 343 sq.; 38, 30, 31, 33 sq., 42 sqq., 138, 146, 149; 48, 21, 102, 269, 467; the B. and the released soul, the released soul united with the B., 8, 248, 250; 34, xxx, 157, 178, 180 sq., 191; 38, 392-402, 408 sq.; 48, 160, 192, 296-8, 354; *I am B.*, 15, 88; 34, 31, 44, 104, 115, 185, 326; 38, 32, 46, 66, 173, 339, 355, 408; is the principle from which a mortal springs again after death, 15, 150 sq.; he only who is alone, i.e. knows his self to be one with B., is satisfied, 15, 236; 'My soul (âtman) dwells in the B. that it may be immortal,' 30, 228; the soul is a part of B., 34, xxv; 48, 558-67; both matter and the individual souls are real constituents of B.'s nature, 34, xxviii; in it the individual soul is merged in the state of deep sleep, 34, lxi sq., 180, 273; 38, 144-9, 152-66, 176; 48, 604 sq.; individual soul different from B., 34, 114-16, 344 sq.; 48, 209, 242, 256, 427 sq., 468 sq., 658; soul and B. both different and non-different, 34, 277 n., 345; 48, 191; is superior to the individual soul, 34, 345; is 'that,' the inward Self is 'thou,' 38, 335; has individual souls for its body, 48, 130, 132, 141 sq., 254, 392, 394, 406, 435-7, 469 sq.; is the internal ruler of the individual souls, 48, 132-4, 607-11; the soul has its Self in B., 48, 133 sq., 141; B., soul, and matter, in their relation, 48, 138-45, 227; imparts to the released souls infinite bliss, 48, 198 sq.; the Person of the size of a thumb is B., 48, 325-7, 347-9; all beings are effects of B., and hence have B. for their inner Self, 48,

353; soul saved by meditation on B., 48, 394; cannot be fully understood by the individual soul, 48, 396; the imperfections of the soul are not B.'s, 48, 563 sq., 607-11; the term B. applied to the individual soul, 48, 655 sq.; to be meditated upon as the Self of the devotee, 48, 716-18.

(g) DEVOTION TO AND ABSORPTION IN THE B. (NEUT.).

The path of the gods leading to B., 1, 68, 80, 276-8; 15, 327 sq.; 34, xxix sq.; 38, 383 sq.; 48, 648-51, 747 sq.; union with the B. reached by good conduct, by performing religious rites, and the like, 2, 218; 7, 183; 8, 106, 162, 235, 313, 336, 339 sq., 342, 370; 14, 249, 266, 309; 15, 176 sq., 336; 25, 25, 34, 34 n., 45, 45 n., 212 sq., 212 n., 419, 419 n.; sacrifice of B. with B., in B. by B. for B., 8, 61, 61 n.; the sage possessed of devotion attains to unity with B., 8, 64, 64 n., 70, 234 n., 245, 245 n., 398, 413; happiness in union with B. that is free from defects and equable, 8, 65 sq., 66 n.; 48, 327; the devotee of Krishna fit for union with B., 8, 110; the true Brâhmana he who is attached to the B., 8, 147; the devotee attains to that B. after perceiving which he understands the Pradhâna, 8, 253; final release is assimilation with B., 8, 253, 253 n., 255; 34, 28 sq., 34; 38, 329; 45, 413; 49 (i), 130; the seat of the B. (brahmayoni) in the self, 8, 257, 326, 326 n.; Mind and Speech go to B., the self of all beings, to ask which of them is superior, 8, 263 sq. and n.; speaking of the B., Speech always produces eternal emancipation, 8, 265; tranquillity is the eternal B., 8, 277; he who adheres to the B., identifies himself with the B., becomes a Brahmakârin, 8, 283 sq.; *there is nothing else more delightful than that, when there is no distinction from it . . . Entering it, the twiceborn do not grieve, and do not exult. They are not afraid of anybody, and nobody is afraid of them*, 8, 285; those whose wishes are fixed on good vows, and whose sins are burnt

up by penance, devote themselves to B., 8, 288; assimilation with the B. obtained by going the path of the four Âsramas, 8, 316; 14, 275; the mode of conduct which is full of the B., 8, 341; various Brâhman teach various paths leading to union with B., 11, 168, 168 n., 170 sq.; the Brahmanic teaching as to union with B. criticized by Buddha, 11, 171-85; meditating on the syllable Om, the ascetic becomes one with B., 14, 283 sq.; 'the vessel of B.,' the body of the ascetic, 14, 284, 284 n.; 25, 214; by worshipping B. he becomes B., 15, 67 sq.; let us love the old B., 15, 241; by knowledge, penance, and meditation one goes beyond B. (m.) to union with B. (n.), 15, 301; having broken through the four spheres of the Sun, the Moon, the Fire, and Goodness, the worshipper beholds B., 15, 338; Veda-knowledge and Veda-study procure union with B., 25, 165, 507; 44, 99; he who knows the Self enters B., the highest state, 25, 513; union with B. is the reason for the absence of all contact with evil, 38, 144; on the attainment of B. there take place the non-clinging and the destruction of sins, 38, 353-6; having destroyed by fruition all good and evil works, he becomes one with B., 38, 362 sq.; 48, 726 sq.; there is absolute non-division from B. of the parts merged in it, 38, 376 sq.; six doors to the B., viz. fire, wind, waters, moon, lightning, sun, 44, 66 sq.; inquiry into the mode of the going to B. of him who knows, 48, 728-43. *See also* Brahmanirvâna.

(h) KNOWLEDGE OF THE B. (NEUT.).

B. is the flower, the secret doctrines are the bees, 1, 40; *a father may . . . tell that doctrine of B. to his eldest son, or to a worthy pupil. But no one should tell it to anybody else, even if he gave him the whole sea-girt earth, full of treasure, for this doctrine is worth more than that*, 1, 44; is perceived by the warmth of the body, is seen and heard, 1, 47; meditation on B. with reference to the body and with reference to the

gods, 1, 53 sq., 58, 151 sq., 152 n.; 15, 67 sq.; shining of the face of one who knows B., 1, 64, 67; meditations on B. and their results, 1, 66 sq.; 34, lxxv-lxxv, 25, 31, 94, 105-11, 174; 38, 19 n., 177 sq., 184-284, 333-7, 342-5, 402; 43, xxiv, 400; 48, 26, 82 sq., 99 sq., 155 sq., 185-9, 255, 294, 651 sq., 715 sq.; we know B., and yet do not know it, 1, 148 sq., 149 n.; by knowledge of B. we obtain immortality or final release, 1, 149; 8, 77, 103; 15, 245, 258 sq., 322; 34, 41-3, 283; 38, 285, 290-306, 355; 48, 83, 198, 274 sq., 624; *he who knows that highest B. becomes even B.*, 1, 276 sq.; 8, 81; 15, 41, 54, 256 sq.; 34, 25, 29, 31, 186; 38, 375-7; 48, 16, 18, 23, 100, 183, 188, 192, 209 sq., 214, 233 sq., 392, 681, 686; discussion on B. between Bâlâki and Agâtasatru, 1, 300-7; texts giving instruction about the B., 8, 102; is the sole, the highest object of meditation or knowledge, 8, 104, 127 sq., 310, 369; 48, 87, 311-14, 395, 637-85, 689 sq.; meditation leads to union with B., 8, 128, 128 n.; 15, 301; understanding of the B. by means of the Vedas, 8, 147, 171-4, 369; 34, 10, 23 sq.; knowledge of the B. the highest achievement of a Brâhmana, 8, 160, 182; 25, 25, 25 n.; the gods inferior to those who know the B., 8, 161, 161 n.; 15, 49; Brahma-vidyâ, the eternal mystery, 8, 166, 166 n.; knowledge of B. acquired by living the life of a Brahmakârin, 8, 175-9; not to be seen in the four Vedas, 8, 179 sq.; attained by means of knowledge, not by works, 8, 180, 185; 15, 39; knowledge of the B. will not lead to littleness, 8, 191; Krishna declared to Arguna the Supreme B., the seat of the B., 8, 230 sq.; is not to be apprehended by the senses, but only by the mind, 8, 257 sq.; 15, 22, 39; Ganaka turns the wheel, the nave of which is the B., 8, 306; knowledge of B. obtained by penance and sacred learning, 8, 308; *as in a mirror, so (B. may be seen clearly) here in this body; as in a dream, in the world of the*

Fathers; as in the water, he is seen about in the world of the Gandharvas; as in light and shade, in the world of Brahmâ, 15, 22; can only be apprehended by the words 'He is,' 15, 23; knowledge of B. the foundation of all knowledge, told by Brahmâ, 15, 27 sq.; only pious Brâhmanas worthy of receiving the science of B., 15, 41 sq.; he who knows the B. as non-existing becomes himself non-existing; he who knows the B. as existing, him we know himself as existing, 15, 57; he who knows that he is B. becomes all this, 15, 88; teaching of B. by No, no, 15, 108, 185; 34, lxiv; 38, 166-75; 48, 611 sq., 615-18, 661; is a deity about which we are not to ask too much, 15, 131; in B. knowledge and ignorance are hidden, 15, 255; no sins ever approach him who knows B., 15, 319; means of the worship and knowledge of B., 15, 343 sq.; teaching the B., 25, 51; knowledge of B. purifies, 25, 187 sq.; knowledge of B. increased by Brâhmanic rites and Veda-study, 25, 204; 48, 147; ascetics recite texts and meditate on B., 25, 205 sq.; knowledge of B. the subject of the Gñanakânda, 34, x, lxx, lxxviii sq., 9-15, 19, 31, 73, 138, 157, 159, 324; 38, 8, 162 sq.; 378, 393; on the qualification of gods for brahma-vidyâ or knowledge of B., 34, xxxvii, 216-23; 48, 326-35; Sûdras not qualified for brahma-vidyâ, 34, xxxvii, 223-9; 48, 337-47; Scripture does not contradict itself on the all-important point of B., 34, xl, 263-8; is to be known only from Scripture (Vedânta texts, Upanishads), 34, lxiv sq., 22-47, 307, 350-2, 355; 48, 3, 74 sq., 155, 161-74, 255, 617 sq.; different modes or forms of meditation on B., 34, lxxvii sq., lxxiv, lxxvi, 107-9; 38, 201-4, 337-40; 48, 629-43; knowledge of B. is not subordinate to action, but independent, 34, lxxv, 10-12, 29; 38, 285-95; fruit or result of knowledge of B., 34, 11, 14, 18, 24 sq., 26-9, 231, 266, 300, 327; 38, 117 n., 229 sq., 236, 353-63, 372-5, 419; 48, 5, 7; conditions for engag-

ing in the inquiry into B., 34, 12; 48, 10 sq., 305; the body is an abode for the perception of B., 34, 178; texts exhorting us to strive to see B., 34, 349; Bāhva explained B. by silence, 38, 157; is not apprehended because it is unevolved, 38, 171; in the state of perfect conciliation the Yogins apprehend it, 38, 171 sq.; not the subject of injunctions, 38, 185, 162-6, 359; some persons, although knowing B., yet obtained new bodies, 38, 235; the state of being grounded in B. belongs to the wandering mendicant, 38, 300-3; Atharva-veda correlated with knowledge of B., 42, lix; inquiry into B., 48, 3-156; to be known after the knowledge of works has taken place, 48, 5; knowledge of B. puts an end to Nescience, 48, 9, 11; meditation on B. and knowledge of B. the same, 48, 82 sq.; release not due to knowledge of non-qualified B., 48, 129-38; Nescience not terminated by cognizing B. as the Universal Self, 48, 145-7; meditation on non-dual B. enjoined by all Vedānta texts, 48, 193, 197-9, 252, 260, 316, 715 sq.; even men knowing B. must avoid what is forbidden and do what is prescribed, 48, 288; meditation on B. is the means of attaining intuition, 48, 305, 681, 732; knowledge of B. to be understood as knowledge of the Veda in general, 48, 631; Brāhmanas discourse on the supreme B., 49 (i), 127. *See also* Knowledge, and Meditation.

(i) THE HIGHER AND THE LOWER B.

B. (m.) who is full of the B. (n.) is lord of all entities, and identical with Vishnu, 8, 347; higher and lower B., 'the two entered into the cave (of the heart),' 15, 12 n.; two forms of B., the material and the immaterial, the mortal and the immortal, 15, 107 sq., 306; B. (m.) a personal god, only a manifestation of the Brahman (n.), 15, 302 sq.; the syllable Om is the high and the low B., 15, 308; highest and lower B. distinguished, 34, xix sq., xxxii sq., xxxvi (masc. and neut.), 61-4, 171-4; 38, 7, 166, 202 sq., 401 sq.;

48, 313 sq.; lower B. associated with Mâyā, 34, xxv; lower B. called Īvara, the Lord, 34, xxv, xxvii; in its causal and its effected state, 34, xxix; 48, 336, 422, 459, 542; higher and lower B. not distinguished by Upanishads, nor by Bādarāyana, nor by Rāmānuga, 34, xxxi, c, cxiii, cxv sq.; the B. to which the departed soul is led by the path of the gods is not the highest B., but the lower B., 34, lxxxii, xc sq.; 38, 389-402; 48, 748-52; Saṅkara's distinction between a lower and a higher B. not valid, 34, xci-xciv; the lower B. is the vital principle in all creatures, 34, 172 n.; the world of the lower B. is called Satyaloka, 34, 181; lower B. is for the purpose of worship or meditation, 34, 330; 38, 155 sq., 161 sq., 391; the qualified B. is the object of the discussion on the difference or non-difference of the cognitions of B., 38, 185; results of meditations on the qualified B., 38, 161 sq., 185, 402-4; the qualified B. is fundamentally one with the unqualified B., 38, 248; worlds of B. can only refer to the lower B., 38, 390; on account of its proximity to the higher B., the lower B. can be designated by the word 'B.' 38, 391; immortality is possible only in the highest B., not in the effected one, 38, 392; the qualified B. also may be spoken of as being the Self of all, 38, 394; B. having for its body all beings in their gross state, is the effect of B. having for its body all beings in their subtle state, 48, 132-4; Prakṛti denotes B. in its causal phase when names and forms are not yet distinguished, 48, 399; used in a double sense, 48, 533 sq.; differentiation of names and forms is the work of B., not of Hiranyagarbha, 48, 578-83; the effected or the highest B. is the soul's aim, according as the meditation is, 48, 752-4.

(f) PASSAGES IN WHICH B. MAY BE EITHER MASC. OR NEUTER.

B. at the head of the Sādhyas, 1, 43; obtained the victory for the Devas, 1, 149 sq.; worshipped by

prayers and offerings, 2, 108, 203, 299; 11, 180; 25, 91; 29, 85, 121, 141, 150, 161, 189, 207, 210, 219, 221 sq., 232, 290, 294, 319-21, 323, 344, 347, 368; 30, 124, 148 sq., 169, 175, 183, 194 sq., 243; 36, 41; 42, 94, 323; 43, 25, 291; a part of the house called 'seat of B.,' 2, 108; marriage rite of B., 7, 108; 25, 79; 29, 166; Vishnu is B. personified, 7, 293; 8, 347; appealed to as umpire, by the quarrelling Prâṇas, 8, 271, 273 sq.; 15, 202; teaching and studying the Veda a sacrifice to B., 14, 256 sq.; 25, 49, 87 sq.; 29, 217 sq.; 44, 95-9; funeral oblations offered in the mouth of B., 14, 268; the night of B., the muhūrta sacred to B., 14, 276, 309; 25, 143, 143 n.; worshipped by ascetics, 14, 280; the teacher is the image of B., 25, 71; punishment, formed of B.'s glory, 25, 218.

(k) THE GOD B. (MASC.), ALSO CALLED SAHAMPATI, SVAYAMBHŪ, OR HIRANYAGARBHA.

Branches of knowledge traced back to B., 1, 44, 144; 8, 312, 314-93; 14, 163 sq.; 15, xxxix, 27, 227, 256; 48, xviii; 48, 284; the Self is B., 1, 245; is the essence of the Veda, Veda belongs to him, 1, 259; 29, 368; men who perform sacrifices dwell after death with the gods and B. in heaven, 2, 140; the age of one B., a day and a night of B., 7, 1, 1 n., 78; 8, 79 sq., 80 n.; 25, 20 sq.; acquired his present exalted position in consequence of good deeds (Karma) in former existences, 7, 153; 11, 163 sq.; 48, 259; part of the hand sacred to B., 7, 198; 14, 21, 166; 25, 40; four-faced (Katurmukha), 8, 83, 90, 93, 103, 345; 25, 254; 48, 90, 312 sq.; in the list of gods of the Anugītā, 8, 219; B. Svayambhū, the first of the Devas, the maker (creator) and preserver of the world, 8, 244; 15, 27-9, 315; 25, 3-18, 21 sq., 24 sq.; 35, 37; 45, 244 sq.; 48, 236, 238; is the first among all the patriarchs (Pragâpatis), 8, 354; the Plaksha, the ever holy field of B., 8, 354; the virtuous praised by B. even, 10 (i), 59; no

one in the world of Brahmins equal to Buddha, 10 (ii), 14, 30, 45; 'B. is my witness,' 10 (ii), 78; Buddha compared with B., 10 (ii), 84; 19, 220; 49 (i), 104; the divine, and the human, and B.'s region, B.'s treasure, 10 (ii), 90; he who is endowed with the threefold knowledge, is calm, and has destroyed regeneration, he is B. and Sakka, 10 (ii), 117; 'who, be he a god, or B., or Inda,' 10 (ii), 189; union with B., only to be attained by Right Conduct, 11, x, 159-64, 183-5, 201-3; assemblies of B. one of the eight kinds of assemblies, 11, 48; the wheel of the empire of Truth set rolling by Buddha, cannot be turned back by B., 11, 154; the idea of B. in Buddhism, 11, 162-5; of modern Hindu theism, 11, 163; in each of the infinite world systems there is a B., 11, 164; a friend and follower of Buddha, 10 (ii), 119 sq.; 11, 116 sq., 117 n., 164; 13, 124; 19, 347 sq., 350, 352; 21, 69 sq., 349; 35, 118, 118 n., 301 sq.; 36, 24, 343, 373; 49 (i), 198, 200; (ii), 91, 165; beseeches Buddha to proclaim the truth, 11, 164; 13, 84-8; 19, 165-7; 21, 55; 36, 41 sq.; 49 (i), 168, 173; Buddha knows B., the world of B., and the path which leads to it, 11, 185 sq.; worship of B. denounced, 11, 199; 36, 21; a king surrounded by trusty servants is superior even to B., 14, 82; sacrificers are equal to B., 14, 102; 25, 185; through penances Bharadvâga and others became equal to B., 14, 329; that part of the Self which belongs to ragas is B., 15, 304; Sanatkumâra, the son of B., 19, 24; unmoved in the midst of the kalpa-fire, 19, 184; Indra humbly approaches B., 19, 188; 49 (i), 107; established by Buddha, 19, 193; the swan his vehicle, 19, 309 n.; B. Sahâmpati and his 12,000 followers, 21, 5; men may be reborn as Brahmins, 21, 125; seats of B. gained by hearing the Dharmaparyâya preached, 21, 332, 335; is the king of all Brahmakâyika gods and father of the Brahma-world, 21, 387; saints

preach under the shape of B., 21, 401, 411; Manu the son of self-existent B., 25, xii, lvii, lxi, lxiv, 19, 19 n., 26; laws (of Manu) revealed by B., 25, xv, xvii, xcvi, 19, 354; 33, 35, 35 n.; born in the mundane egg, 25, 5, 5 n.; 48, 312, 580; creates and destroys the world over and over again, 25, 17, sq., 21 sq.; created animals for sacrifices, 25, 175; 'the court of (four-faced) B.', 25, 254; true testimony is revered by B. himself, 25, 268; created the castes, 25, 326, 413; in the highest order of beings produced by Goodness, 25, 495, 495 n.; messenger of B. invoked against the demons, 30, 212; ordeals ordained and watched by B., 33, 115, 119, 253, 315; Mahā-B. is mighty, and he is only one, 36, 50; Brahmins (pl.), the highest gods, also long for the righteous man, 36, 221; sons of B.'s mind, 38, 235; compact of *Bṛihaspati* with Indra and B., 42, 127; the spotless B. is the moon, 44, 317; with Soma for his leader, 44, 318; B. *Katurmukha*, *Sanaka*, and similar mighty beings dwelling in this world, 48, 90; beings from B. down to a blade of grass, 48, 156, 259, 445, 473; *Nārāyaṇa* alone existed, not B., nor *Siva*, 48, 240, 461, 522; represents the souls in their collective aspect, 48, 312 sq.; the *Devas* from B. downward possess a body and sense-organs, 48, 328-30; is created and the *Vedas* delivered to him, 48, 334 sq.; B. and the other gods originated from the Self, 48, 367; eight hundred millions of Brahmins (inhabitants of the B. worlds) purified by the eye of wisdom, 49 (i), 180; a preacher of the Law attains the supreme throne of B., 49 (i), 185; B., *Vishṇu*, and *Siva*, 49 (i), 196-8, 200; precedence of the great B., 49 (ii), 57; the palace of Lord B., 49 (ii), 172. *See also* *Hiranyagarbha*, *Sahampati*, and *Svayambhū*; B.'s heaven, world of B., *see* *Brahma-world*.

Brahman, m., t.t., a certain priest. *See under* Priests (*a, b*).

Brāhmaṇa (masc.), **Brāhmaṇas**, members of the priestly caste.

- (a) B. as priests at religious rites.
- (b) B. revered as holy and divine beings.
- (c) Duties of B. and restrictions for them.
- (d) Exceptional laws regarding B.
- (e) B. and kings or nobles (*Kshatriyas*).
- (f) B. in Buddhist and Gāṇa texts.

(a) B. AS PRIESTS AT RELIGIOUS RITES.

Speaking to B. is auspicious and purifying, 2, 34, 221; 30, 184, 199, 208; to be fed at all rites for gods or manes, 2, 138, 151; 7, 156, 262; 14, 256 sq.; 25, 93, 98; 29, 320; 30, 119; take the place of sacred fire at *Śrāddhas*, 2, 140; 25, 114; to be fed at *Śrāddhas*, 2, 143, 148, 150 sq., 255; 7, 76 sq., 83-7, 253-5; 14, 267, 270; 25, 98-111, 113 sq., 116-24; 30, 225, 234-6, 292 sq.; B. who are unfit to be invited to a *Śrāddha*, 2, 145; 7, 252 sq.; 14, 51 sq.; 25, 103, 107, 109, 111; B. who sanctify a company at the *Śrāddha*, 2, 146, 259; 7, 253-5; 14, 52 sq.; 25, 110 sq., 110 n.; represent the deceased ancestors at the *Śrāddha*, 7, 85 n., 232-8, 232 n., 250 sq.; 29, 105-8, 111, 250-5; offerings to the manes offered in the mouth of B., 14, 268; 30, 228; are the ancient deities of the funeral sacrifice, 25, 114; an enemy of B. excluded from *Śrāddha* feasts, 25, 104; the hand of a B. is the mouth of the Fathers, 29, 254;—distribution of food to B. at the end of religious rites, 2, 299; 12, 309 n.; 29, 15 sq., 32, 101, 130, 135, 171, 176, 192, 205, 208, 215, 250, 272, 288, 293, 300, 327, 331-3, 336, 338, 349 sq., 354, 374; 30, 14, 38, 84, 93, 158, 160, 175, 184, 203, 241, 246, 265, 286, 288; offence of neglecting to invite and feed a B. or of insulting him by offering him uneatable food, 7, 33; gifts bestowed on B., 7, 159-61, 181, 263-70, 274-6; 14, 135-9; 30, 218, 284; 42, 141, 145, 360; 49 (i), 15, 22; pronounce auspicious words, benedictions, 7, 215, 237; 29, 172, 205, 215, 250; 30, 95, 137, 158, 160, 162, 184, 203, 204, 241, 269, 271, 279, 283; sacrifices without gifts of food to B. condemned, 8, 119; 25, 93; B. only can be priests, 12, 25, 25 n.; 30, 321;

worship of Agni and the eastward migration of the B. from the Sarasvatī to the Sadānīra, 12, 104 n., 105 sq.; 'The B. (priests) are the guardians of this sacrifice;' for guards of the sacrifice, indeed, are those B. who are versed in the sacred writ, because they spread it, they originate it, 12, 134, 225; what is agreeable to the B. is auspicious, 12, 135; fulfilment of wishes obtained by B. staying in one's house, 12, 292; no one but a B. is allowed to drink of the residue of the Agnihotra, 12, 338, 338 n.; the word of a B. purifies, 14, 72, 171; 25, 191; offerings made into the mouths of B. are the best, 14, 138 sq.; the hand of a B. is his mouth, 14, 209; 29, 118; legends repeated in the assembly of B., 15, 14; food given to B. reaches the gods, 29, 16; the place of the B. at a sacrifice, 29, 24; prāṣita, a sacrifice deposited in a B., 29, 31; gifts made to B. at a wedding, 29, 38 sq.; 30, 196; a name pleasing to the B. to be given to a child, 29, 50; Veda-study to be interrupted in the presence of B. who have not had their meal, 29, 118; the bride's shift to be given to a B., 29, 171; 30, 270; shave the child's hair, 29, 185; 30, 217; fees to be given to B. at the end of studentship, 29, 227; but see also Teacher; five B. breathe upon the new-born child, 29, 295; fed at the beginning of ceremonies, 29, 301, 304, 428; 30, 137, 162, 204, 269, 271, 279, 283; of all food a due portion must be given to B., 29, 388; 30, 24; only a B. may make the Bali-offerings for the householder, 30, 23; B. women pronounce blessings at the Sîmantonnayana, 30, 55; do not eat an uncompleted sacrifice, 42, 142; sterile cows must be given to the B., 42, 174-9, 656-61; a cow presented to an offended B., 44, 195; the metal vessels of a deceased sacrificer to be given to a B., 44, 205, 205 n.; the Sautrāmanī is a B.'s sacrifice, 44, 260; a B. lute-player sings of the king's sacrifices and gifts, 44, 356 sq., 359; are the

fields on which gifts sown grow up as merit, 45, 52; congratulate King Suddhodana on Buddha's birth, and receive gifts, 49 (i), 8-10.

(b) B. REVERENCED AS HOLY AND DIVINE BEINGS.

Do not speak evil of the B., 1, 32; 8, 320; 14, 298; 25, 166; one should not curse a B., and not say to him anything except what is auspicious, 1, 251; 7, 155; 25, 436; purification prescribed on touching a B., 2, 59; classed as sacred with gods, idols, cows, and the like, 2, 94 sq., 220; 7, 228; 14, 36, 245, 323; 25, 135-8; 33, 222; to be honoured and revered, 2, 128; 7, xxix, 13, 194; 8, 119; 25, 86, 399, 588; *a B. who has studied the Vedas and a he-goat evince the strongest sexual desires*, 2, 136; witnesses to be sworn in the presence of the gods, the king, and B., 2, 247; 25, 269; death in a fight for the sake of B. purifies, procures heaven, &c., 2, 250; 7, 18, 67; 14, 106; 25, 185, 416, 447; remains always pure, 2, 254; 14, 132 sq.; 25, 424; gods and B. must be present at ordeals, 7, 55; 33, 260, 262; *the gods are invisible deities, the B. are visible deities. The B. sustain the world. It is by the favour of the B. that the gods reside in heaven; a speech uttered by B. (whether a curse or a benediction) never fails to come true. . . . When the visible gods are pleased, the invisible gods are surely pleased as well*, 7, 77; have the power to purify from sin and defilement, 7, 103; 25, 447 sq.; when a B. has met with an accident, Vedic study must be interrupted, 7, 125; he must not step on the shade of a B., 7, 203; superhuman power of a pious B., 7, 243, 245; 25, 398; the B., the Veda, and the sacrifices created by the Brahman, 8, 120; denounced as impostors by unbelievers, 8, 214; the Anugîtâ told to Krishna by a B. who came from the heavenly world and the world of Brahman, 8, 231; Brihaspati is the lord of B., 8, 346; these B., the creators of the world, 8, 387; 25, 436; the B. is the repeller of the Rakshas, 12, 36; the B. are the human gods, 12, 309 sq., 374; 25, 398 sq., 447; 26, 341;

42, 164, 329, 529; a learned B. resembles a sacred fire, 14, 18, 18 n., 51; 25, 93; a Snātaka should not pass between a fire and a B., nor between two B., 14, 61; learned B. incur no guilt, for a learned B. resembles a fire and the sun, 14, 130 sq.; a B. is a fire, for Agni is a B., 14, 138 sq.; *what B. riding in the chariot of the law (and) wielding the sword of the Veda, propound even in jest, that is declared to be the highest law*, 14, 145; have two names, two mouths, two kinds of virile energy, and two births, 14, 209 sq.; way must be made for a B., 14, 243; a place where B. sit, sacred, 14, 249; the eternal greatness of the B. is neither increased nor diminished by works, 14, 261, 274; duties towards B., 15, 52; 25, 588; 44, 100; power of their curse, charms and incantations their weapons, 15, 218; 25, 436, 436 n.; 42, 170 sq., 430-2; encomium of the B., 25, xii, 24-6; Somapas, &c., the manes of B., 25, 112; not to be touched by one who is impure, 25, 151; a fort must be supplied with B., 25, 228; to be honoured after a victory, 25, 248, 248 n.; to protect B. arms may be taken up, 25, 315; a learned Brāhmaṇa is lord of the whole world, 25, 385; is superior to all castes, 25, 402; doing good to and worshipping B., a penance, 25, 446, 476; produced by Goodness, 25, 494; Bali offerings to Brahman and the B. at the Vaisvadeva sacrifice, 29, 85; worshipped at the Tarpana, 29, 122; to Agni belongs the B., 29, 307; 44, 89; food and the B. protect the house, 29, 348; before reaching B., one should dismount from a carriage, 29, 364; Rāvana or another demon, the B. with ten heads, the first to be born, 42, 25, 374 sq.; charms found by B., Rishis, gods, 42, 29; have found medicinal plants, 42, 34, 292; imprecations against the oppressors of B., 42, 169-72, 184, 430-6; *he that injureth a B., whose kirt are the gods, does not reach Heaven by the road of the Fathers*, 42, 170; descendants of the Rishis, 42, 18; sq.; as weather-prophets, 42, 532 sq.;

all beings, indeed, pass into the B., and from the B. they are again produced, 44, 85; suffering and evil fastened on a B. (as scapegoat), 44, 181, 181 n., 183; a B. descended from a Rishi represents all the deities, 44, 195 sq.; born with spiritual lustre, 44, 294; whosoever sacrifices, sacrifices after becoming a B., 44, 348; the B. is everything, 44, 412.

(c) DUTIES OF B. AND RESTRICTIONS FOR THEM.

In the solitude of the forest a B. should be searched for, 1, 57; a B. by birth only, i.e. a B. who has not studied the Veda, 1, 92; 14, 144; 25, 59; qualities of a B. deeply versed in the Vedas, i.e. a Sishya, 2, 215-18; 14, 38-40; 25, 509; Lakshmî resides in a B. who studies the Veda, 7, 299; only a Brāhmaṇa learned in the Veda has a right to the prerogatives of his caste, 14, 16-18; *see also Veda (c; knowledge of)*;—unworthy B. whose food must not be eaten, 2, 69; 14, 71; lawful and unlawful occupations for B., 2, 72 sq., 212 sq., 215, 227 sq.; 7, 179; 8, 217 sq.; 14, 146, 146 n., 221; 25, lxviii, 86, 100, 109, 128-31, 272, 399, 587 sq.; 33, 221, 347; shall never take up arms, 2, 90; 42, 262; to protect himself or other B., a B. may take up arms, 2, 214; 14, 236; sixfold mode of life of B., 2, 215; 8, 359 sq., 359 n.; 25, 419; their merit in carrying out the corpse of a deceased B. who has no relatives, 7, 75; are purified by abandoning the world, 7, 97; 25, 188; one who is benevolent towards all creatures is justly called a B., 7, 184; 14, 128; 25, 46, 46 n.; worthy and unworthy B., 7, 274-6; 25, 51; duties of B., 8, 21 sq., 217 sq.; 14, 224; 25, 587 sq.; 33, 221; the true B. he who is attached to the Brahman, 8, 147, 182; pious B. who know the Brahman, 8, 158-61, 165, 165 n.; he is the true B. who swerves not from the truth, 8, 171; twelve great observances of a B., 8, 182; all companies of B. extol him who has become emancipated, 8, 345; shall not speak barbarous language, 14, 40; 26, 32; B. who do not perform

the twilight devotions are equal to Sūtras, 14, 248; the three debts of a B., 14, 261 sq., 271; let a B. become a Muni, and then he is a B., 15, 129 sq.; humility required of them, 25, lxvii, 59 sq.; unworthy B. who are like cats and herons (hypocrites), 25, 159, 159 n.; 45, 417; B. who renounce the world, but continue to live as householders, 25, 214-16, 214 n.; must not recover property by sacrificing or teaching, 25, 313; a B. fined for not inviting his neighbour to festivals, 25, 322, 322 n.; in distress may live by alms, 25, 424; may teach and sacrifice for despicable men in times of distress, 25, 424 sq.; penances for B. who acquire property by reprehensible methods, 25, 470, 470 n.; should be taught the Sāvitrī at once, 44, 89; four duties of B.: Brāhmanical descent, befitting deportment, fame, and the perfecting of the people, 44, 100; must not consume spirituous liquors, 44, 233, 260; those B. who know nought of the Arvamedha, may be despoiled by the keepers of the sacrificial horse, 44, 360; discourse on the supreme Brahman, 49 (i), 127.

(d) EXCEPTIONAL LAWS REGARDING B.

The most heinous crime of slaying a B., 1, 84; 2, 71, 90, 266, 278, 280, 283 sq., 292 sq.; 7, 132, 134; 14, 101, 122, 175; 25, 161, 270, 309, 382 sq.; 42, 522; 44, 328, 340 sq., 396; *no greater crime is known on earth than slaying a B.; a king, therefore, must not even conceive in his mind the thought of killing a B.*, 25, 320, 451 n.; a murder other than the slaying of a B. is no murder, 44, 340; 45, 363 n.; *see also* Brahmatyā;—are exempt from opprobrious, capital, and corporal punishments and servitude, 2, 125, 125 n., 216, 245; 14, 201, 233; 25, 320; 33, 203 sq., 229, 362; foes declaring themselves to be cows or B. must not be slain, 2, 229, 229 n.; the sin of accusing a B. of a crime, 2, 282; their privileges, 7, 19; 33, 219-22; how to be punished, 7, 25; 33, 58, 388; crime of committing B. to

slavery, 7, 37; a learned B. cannot be a witness, 7, 48; not subject to certain ordeals, 7, 54 sq.; 33, 248; forms of marriage legitimate for a B., 7, 108; 14, 206; 25, 79, 82; crime of stealing the gold or cattle of B., 2, 280; 7, 133 sq.; 14, 5, 108, 132, 201, 213, 218, 293, 296, 299; 25, 311, 383; 33, 228, 363; penances and punishments for offending or hurting B., 7, 138, 177, 180; 25, 154, 444, 472 sq., 588; 33, 348; the three lower castes shall live according to the teaching of the B., 14, 7 sq.; perjury, and speaking untruth, permitted for the sake of a B., 14, 83; 25, 273; 33, 303; fighting with B. forbidden, 14, 200; a B. shall have two names, 14, 209 sq.; 30, 215; non-Brāhmanical teachers in times of distress, 25, 73; threatening a B., a crime, 25, 155; receive part or whole of a found treasure, 25, 259; property of a learned B. not lost by limitation or adverse possession, 25, 279; 33, 61, 311 sq.; enrich themselves through others, 25, 284; may appropriate property for sacrificial purposes, 25, 313, 432 sq.; property taken from mortal sinners to be given to B., 25, 385; doubtful points of law settled by B. who are Śiṣṭas, 25, 509 sq.; debts due to deceased B. must be paid to relatives or B., 33, 69; household property and alms of B. are free of duty, 33, 127; property found by B. does not go to the king, 33, 146; superior value of property belonging to B., 33, 205; what has been given to B. can never be taken back, 33, 221; a B. is the root of the tree of justice, 33, 282; as witnesses, 33, 301; oaths by B., 33, 315; a B. cannot be forced to do work for debts, 33, 330; inherit in default of relatives, 33, 379; property of B. not to be given as sacrificial gift, 44, 402, 412, 420.

(e) B. AND KINGS OR NOBLES (KSHATRIYAS).

A king who is slain in attempting to recover the property of B. performs the most meritorious sacrifice, 2, 163; a king gains endless worlds by giving land and money to B.,

2, 163; a king must not levy any tax upon B., 2, 164; 7, 16; 14, 8, 98 sq. and n.; kings and B. versed in the Vedas uphold the moral order in the world, 2, 214 sq. and n.; *the king is master of all, with the exception of B.*, 2, 234 sq.; assist the king as judges, 2, 237 sq.; 25, 253-6, 255 sq. n., 264, 322; 33, 250, 288, 388, 390; kings or B. examine witnesses, 2, 248; property of B. who die without heirs goes to other B., not to the king, 2, 309, 309 n.; 7, 68; 14, 93 sq.; 25, 368; 33, 202; as officers and advisers of a king, 7, 20, 41; 25, 225; king's duty towards learned B., 7, 21-3; 25, 221, 229 sq., 237, 239, 323, 397-9, 431, 434 sq.; 33, 218 sq., 346 sq.; owing to the disappearance of B. the Kshatriyas became Vrishalas, 8, 295; Kshatriyas procreated by B. on Kshatriya women, 8, 295, 295 n.; are the bridges of piety, whence they must be protected by the kings, 8, 348; follow in the train of a king, 12, 47; the king must never take property of B., 14, 179 sq., 201; 25, 369; 33, 338; King Ganaka Vaideha testing the knowledge of the B., 15, 121-49; B. and Kshatriyas are nothing but the Self, 15, 182; 34, 275 sq.; to be worshipped by the king, 25, 221; 33, 280; king must be lenient towards B., 25, 221; Kshatriyas degraded by not consulting B., 25, 412, 412 n.; power of B. greater than that of the king, 25, 436; 41, 110; *two persons, a B. and a king, are declared to be exempt from censure and corporal punishment in this world; for these two sustain the visible world*, 33, 210, 216; there is no difference between kings and B., 33, 220; he to whom the B. and the Kshatriyas are but food is the highest Self, 34, xxxv, 116-18; are not qualified for the rāgasūya-sacrifice, 34, 218; are not the food of kings, their king being Soma, 41, 72, 95; 43, 249; the B. is an object of respect after the king, 41, 96; do not engage in disputation with Rāganyas, 44, 114; king can oppress B., but fares the worse for it, 44, 286. *See also* Caste (b).

(f) B. IN BUDDHIST AND GAINA TEXTS.

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- union with Brahman, 11, 171-85; various B. teach various paths, such as the Adharia B., the Tittirya B., the Kbandoka B., the Kbandava B., the Brahmakariya B., 11, 171, 171 n.; how they recite the Vedas, 11, 172 sq.; B. and laymen (brāhmanagahapatikā), 11, 258 n., 261; behave badly at dinners given to them, 13, 152; the Lokāyata system of the B. not allowed to the Bhikkhus, 20, 151 sq.; an honorific title used by Buddhists and Gainas, 22, xxx; among those who are not attached to the world, there is real Brahmanhood, 22, 45; B. a title of Mahāvīra, 22, 63, 66, 82 sqq., &c.; 45, 301, 301 n., 310; Buddha calls himself a B., i.e. an Arahāt, 36, 8, 8 n., 10; think themselves the highest among men and revile the Bhikkhus, 36, 21 sq.; B. only worthy of gifts, 36, 120 sq. n.; B. and Buddhists, both reformers, 36, 127 sq. n.; the superiority of monks to B., 45, 50-6; a true monk who is exempt from all Karman is a true B., 45, 138-41; called 'holy cats' by Ādraka, 45, 417; B. and Samanas, *see* Holy persons, Castes, Priests, and Srotriyas.
- Brāhmana** (neuter), title of texts, 'sayings of Brahman', applicable to all old prose traditions, 1, lxvi; several Upanishads occur in B., 1, lxvi sq.; B. and Āraṇyakas, both liturgical, 1, xci sq.; in the sense of Upanishad or secret doctrine, 1, 264, 264 n.; the B. literature, 12, ix, xxii-xxv, xlvii; B. means a dictum on ceremonial, 12, xxii sq.; B. and Mantrasamhitā to be studied, 25, 144; Grīhya ceremonies mentioned in B., 30, xiv-xxii; interpretation of Mantras in the B., 32, 29, 56, 359 sq.; mystic sense, dogmatic explanation of an oblation, 43, 240; B., Mantras, and arthavādas, 48, 330; *see also* Aitareya-B., Kaushītaki-B., Pañkavimsa-B., and Satapatha-B.
- Brāhmanadhammikasutta**, t.c., 10 (ii), 47-52.
- Brāhmanagītā**, title of a chapter of the Anugītā, 8, 256 n., 310 n.
- Brahmānanda-vallī**, the second Adhyāya of the Taittirīyaka-Upanishad, 15, xxvii sq.
- Brahmanaspati**, invoked to purify from sin, 14, 251; the lord of Brahman or speech, 15, 82; the Lord of prayer, a name of the Creator, 43, xiv; lord of the priesthood, 43, 73; is the sun, 44, 453; invoked at the Pravargya, 44, 453, 476 n., 478; Agni identified with B., the Brahman priest among the gods, 46, 186, 190; the same as *Bṛhaspati*, q.v.
- Brahman-egg**, created, 48, 127, 334, 731.
- Brahma-nirvāṇa**, t.t., Brahmic bliss, 8, 27 n., 52, 52 n., 176, 176 n.
- Brahmanism**, germs of Buddhism and Gainism in it, 22, xxxii.
- Brahman-slaying**, *see* Brahman-hatyā, and Brāhmana (d).
- Brahmapura**, city of Brahman, 34, 178. *See* Brahman (c).
- Brahmarishi**, worshipped, 29, 141.
- Brahmasamsthā**, i.e. he who is firmly grounded in Brahman, obtains immortality, 1, 35.
- Brahmasattra**, *see* Veda (c).
- Brahma Sikhin**, n. of a Brahman-kāyika god, 21, 5.
- Brahmasūktā**, in the Samhitopaniṣad of the Ātharvānas, 38, 62; 48, 191.
- Brahma-sūtras**, 'texts about the Brahman,' not the Vedānta-sūtras, 8, 31, 102; another name for Vedānta-sūtras, 34, xiv n.; *see* Vedānta-sūtras.
- Brahmasvaranādābhinandita**, n. of the 42nd Tathāgata, 49 (ii), 6.
- Brahma-upaniṣad**, or the secret doctrine of the Veda, its teaching, and its result, 1, 44; 34, 94; 48, 336, 525.
- Brahmavarṇasa**, Sk., t.t., 1, 29 n.
- Brahma-veda** = Atharva-veda, 42, xxvii sq., xxviii n., xxx, xliii, lix, lxii-lxvii.
- Brahmavidyā**, knowledge of the Brahman, *see* Brahman (b).
- Brahmavidyābharana**, on Bauddha sects, 34, 401 n., 404 sq. n.
- Brahma-vihāras**, *see* Meditations.
- Brahma-world** (world of the Brahman, neut., or of Brahman, masc.), all creatures day after day go into the B., and yet do not discover it, 1, 129; 48, 317 sq.; deep sleep is

absorption in the B., 1, 129; 15, 171; 48, 317 sq.; is free from all evil, and lighted up once for all, 1, 130; belongs to those who find it by abstinence (brahmakārya), 1, 130 sq.; 38, 384; details about it, its lakes, &c., 1, 131, 132 n., 275 sq.; the sun is the door of it, 1, 134; the Devas are in the B., and meditate on the Self as taught by Pragâpati, 1, 142; *having shaken off the body, I obtain self made and satisfied the uncreated world of Brahman*, 1, 143; obtained by him who performs the duties of studentship, householdership, and of the mendicant, 1, 144; is water, 1, 279; by lifelong service to a teacher the professed student gains the B., 2, 193; 7, 120, 129; 25, 72 sq., 157; a well-conducted Snâtaka will never fall from it, 2, 226; obtained through the Brâhma marriage rite, 7, 108; attained by a giver of a hundred milch cows, 7, 272; even the B. only temporary, 8, 79 sq., 80 n.; a wise Brâhmana came from B., 8, 231; the imperceptible seat of the Brahman, the highest world, 8, 234; Satyaloka or B., 8, 234 n.; the highest goal of Brâhmanas and Kshatriyas, 8, 255; Mâtanga, the Kândâla, went to the B., 10 (ii), 23; he who pretends to be an Arhat, without being one, is a thief even in the B., 10 (ii), 23; Buddha teaches the beings in B., 10 (ii), 96, 142 sq.; is void like other worlds, 10 (ii), 208; no one in it can digest what Buddha digested, 11, 72; the turning of the wheel of the empire of Truth heard in B., 11, 155; Buddha understands the B. as all other worlds, 11, 185-7; the Iddhi of reaching in the body up to the B., 11, 214; Sudassana entered it, 11, 285; Buddha will not lay aside his body in any place of B., 11, 288; he who fulfils the duties of a householder never falls from it, 14, 44 sq., 49; gained by self-immolation, 14, 136; the reward of a Brâhmana who follows the rules of the law, 14, 224; by teaching the rule of Pragâpati one becomes exalted in it, 14, 332; Brahman (neut.) seen

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Brahmîsundari, n.p., at the head of the nuns in Rîshabha's time, 22, 284.

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Breath (Sk. prāṇa).

(a) Regulation of breathing.

(b) The b. of life, the vital principle, the soul.

(c) The chief vital air and the organs of the soul.

(d) B. as a divine principle or being.

(a) REGULATION OF BREATHING.

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(b) THE B. OF LIFE, THE VITAL PRINCIPLE, THE SOUL.

Prāṇa, meaning b., spirit, and life, is the conscious self (pragñātman), 1, xxv, 120 n., 236, 290 sq., 294-300, 307; 34, 105; Om a name of it, 1, xxv; called ana, the breather, 1, 74, 74 n.; everything is food for b., 1, 74; 15, 203 sq.; 38, 211, 213, 309 sq.; 43, 398 sq.; water is the dress of b., 1, 74; 15, 203 sq.; 38, 211-14; 48, 640 sq.; called Ama, 1, 76; 15, 82; the subtlest portion of water becomes b., 1, 96-8; 38, 366; comes from water, and will not be cut off, if you drink water, 1, 97; mind in deep sleep and at death is merged in b., and b. in fire, 1, 99, 101, 108, 307; 38, 366-8; 48, 729 sq.; prāṇa springs from the

Self, 1, 124; 34, 167; is attached to the body, as a horse is attached to a cart, 1, 142, 142 n.; is life and death and immortality, 1, 213 sq., 294; 15, 56; 34, 164; 48, 250-4; simile of the chariot mounted by Prāṇa or b., mind being the driver, 1, 234; is the beam on which the house of the body rests, 1, 252, 257; marrow is b. and seed, 1, 258; the dying person says, 'B. to air and to the immortal,' 1, 313; 15, 200; soul dwells in the seat of the b., the heart, 8, 242; is food, 12, 223, 304; 26, 212, 348; 41, 379, 394 sq.; 44, 269; is fire, 12, 311-13; 43, 327; by its departure man departs, by its staying he lives, 15, 283 sq.; 48, 572; the Sun as the outer Self, and B. as the inner Self, 15, 305-12; the heart is b., and the animal is b., 26, 204, 211; the Ukthya graha is his undefined b., and as such the self of his, 26, 292 sq.; there is no soul in the b., 35, 48 sq.; is most beneficial for man, 34, 98; strength is b., 34, 99; denotes either the individual soul or the chief vital air, or both, 34, 102 sq.; is the abode of the power of action, 34, 105; remains awake in the state of deep sleep, 34, 162-8; may be called 'higher' with reference to the body, 34, 172; spoken of as a 'person,' 34, 261; the causal substance of mind, 38, 366; is merged in the individual soul, on the departure of the soul, 38, 367 sq.; the soul, with the b., goes to the elements, 38, 368; knowledge depends on b., 40, 139, 139 n.; it is by its b. that we control whatever creature we grasp, 40, 262; the body is the house of the b., 40, 270; the spirit is the child of the b., 40, 272; fashioned from fire, 43, 4; is the wind, 43, 33, 66, 333; why b. is warm, 43, 135; the immortal element of man, 43, 327; identified with the Yagus, 43, 337, 340; the man in the eye is b., 43, 371; rite of breathing over a new-born child, 44, 129 sq.; etymology of prāṇa, b., 44, 263; food eaten by means of b., 44, 263 sq.; is the transformer of seeds, 44, 345; is the individual soul, 48, 300-4, 379,

383; is different from air, it is an instrument of the soul, 48, 573, 575.

(c) THE CHIEF VITAL AIR AND THE ORGANS OF THE SOUL.

The *mukhya prāna, b. in the mouth, or chief vital air*, is free from evil, 1, 5; its importance for the other vital breaths or senses, 1, 5 sq.; 38, 89, 95; by it the Devas conquered the Asuras, 1, 5; 15, 79 sq.; there is one unmoving life-wind, 8, 274; a hymn addressed to the chief Prāna, who is identified with all the gods, 15, 275 sq.; is produced from Brahman, is distinct from air in general and from the other vital airs, and is minute, 34, lix; 38, 84-91, 93-6; 48, 575; according to the Sāṅkhyas, the combined function of all organs, 38, 86; various powers ascribed to it, 38, 87; is independent in the body, like the individual soul, 38, 87; is subordinate to the soul, 38, 88; has five functions like mind, 38, 89 sq.; acts under the guidance of Vāyu, 38, 91 sq.; is not a sense-organ, 38, 93 sq.; accompanies the soul when leaving its body, 38, 102; glorified in the Udgītha-vidyā, 38, 192-5; esoteric knowledge about it, 44, 83 sq.; created, 48, 572 sq.;—Vāyu among the Devas, b. (prāna) among the Prānas, the end of all, 1, 58; 34, lxxiv; 38, 256-9; swallows during sleep and at death all senses, but produces them again at the time of waking, 1, 59, 59 n., 295 sq.; 43, 332; is the best among the senses or organs, 1, 73 sq., 207, 290 sq., 294 sq.; 15, 97 sq., 201-4, 274 sq.; 38, 256; when b. departs, the other senses depart with it, 1, 223; the union of speech and mind, 1, 248; b. and speech swallow each other; speech is the mother, b. is the son, 1, 256; the inner Agni-hotra, or the offering of b. in speech, and of speech in b., 1, 266, 283; 48, 294 sq.; see also Prāṇāgni-hotra; is the beginning of all words, 8, 353; the triad of mind, speech, b., 15, 93-7; is one of the pañkaganâb, or 'five-people,' 34, 260-2; speech, b., and mind presuppose fire, water, and earth, 38, 78 sq.; b. and speech, male and female, 43, 285; speech

created B., B. the Eye, 43, 377 sq. See also Prānas.

(d) B. AS A DIVINE PRINCIPLE OR BEING.

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the worlds and sustaineth all beings,' the b., identified with the Agni-hotra, 44, 47 sq.; food and b. are the two gods, 44, 117; a term referring to the Highest Reality, 48, 522; meditation on prāṇa, 48, 679.

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Br̥hadratha Aikshvāka, n. of a king, taught by Śākāyanya, 15, xlvii, 287-90, 326-9.

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Br̥haspati, or **Brahmanaspati**, the Lord of Prayer.

(a) B. in mythology.

(b) Worship of B.

(a) **B. IN MYTHOLOGY.**

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the Brahman (priesthood), 26, 23, 59, 59 n., 180, 219 sq.; 41, 3, 23-6, 67, 70, 82; 43, 192; 44, 64, 258, 314, 402, 411; accompanied by the All-gods, 26, 93; 44, 480 sq.; oppressed by *Soma*, 26, 258 sq.; the wise, 26, 286; *Soma* begotten by B., 26, 366; *Dhātṛi* shaved the head of B., 29, 56, 185; put the garment of immortality on *Indra*, 29, 304; *Pūshan* has shaven B.'s head or beard, 30, 61, 217; knows the demons, 30, 212; where B. dwells, 30, 218; the *Purohita* of the gods, 30, 240; 41, 59; 42, 79; 44, 258; drawn by red horses, 32, 17; blew the gods together, 32, 246 sq.; represents *Agni* and *Indra*, 32, 246 sq. n.; 43, 134; offered the *Vāgapeya*, 41, 2 sq., 5; the upper region belongs to B., 41, 2, 59, 122; 42, 193; the highest heaven of B., 41, 23; afraid of the Earth, and the Earth afraid of B., 41, 34; plants urged forward by B., 41, 341 n.; 42, 44; is *Āngirasa*, representative of witchcraft performances, 42, xxiii sq., 127 sq.; frees from death, 42, 50, 52, 552; knows the life-bestowing gold, 42, 63; the amulet which B. tied, 42, 85-7, 610; the hostile army repulsed by B., 42, 119; *Maruts*, *Āditya*, and B., 42, 126; compact of B. with *Indra* and *Brahman*, 42, 127; with the *Vasus*, 42, 135; *Indra*, B., and *Sūrya* in a list of gods, 42, 160; *Indra* *Brāhmaṇaspati*, 42, 163, 213; B. punishes him who withholds the sterile cow from the *Brāhmaṇas*, 42, 178, 660; undid *Vala*, 42, 193, 596; deity of *Br̥hatī* metre, 43, 53, 330; share of *Savitṛi* and lordship of B., 43, 69; lord of animals, 43, 74; the repeller of shafts, 43, 103; *Indra*'s ally against the *Asuras*, 43, 192; B. and *Indra*, priesthood and nobility, 43, 228 sq.; the lord of the Brahman, bestows holy lustre, 44, 64; made over-lord for warding off of the fiends, 44, 465; the wind worshipped as identical with B., 44, 480 sq.

(b) **WORSHIP OF B.**

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Upanayana and else in connexion with studentship, 2, 294, 294 n.; 25, 454 sq.; 29, 65, 65 n., 190, 315 sq., 362; 30, 147, 151 sq.; Mantras in praise of B., 7, 266; the Hotri invokes the help of B. for his work, 12, 135; prayers and invocations to B., 12, 355; 14, 216, 318; 15, 45, 53; 26, 23 sq., 59, 59 n.; 41, 383; 43, 291; invoked to cleanse from sin, 14, 250; animal victim (barren cow) for B., 26, 219 sq., 388 sq., 389 n.; 44, 411, 411 n.; worshipped at the wedding, 29, 32, 286; 30, 188; the animal slain for the hospitable reception of a priest is sacred to B., 29, 88; (lord) of the Brahman, invoked for protection, 29, 280; invoked at the house-building rite, 29, 347; 42, 140; invoked for success in trade, 30, 178; invoked to protect cattle, 30, 184; 42, 143; worshipped at the Tarpaya, 30, 243; the Brĥaspatisava, or B. Soma feast, 41, xxiv sq., 34 sq., 34 n.; offering to B. at the Vāgapeya, 41, 21 sq., 28, 36, 38 sq.; offering to B. at the house of the Purohita, 41, 59; sacrifice to Mitra and B., 41, 66-8; offering to B. Vâk, 41, 70 sq.; invoked in medical charms, 42, 29, 554; invoked to promote virility, 42, 32; invoked for long life, 42, 47, 49; invoked against sorcerers, 42, 65; Brahmanaspati Gâtavedas invoked to render the inauspicious auspicious, 42, 110, 541; B. and Bhaga join (husband and wife?) together, 42, 135; invoked against rivals, 42, 211; one of the gods worshipped at the Mitravindâ sacrifice, 44, 62-6; his share of the Agnihotra, 44, 81; worshipped at the Arvamedha, 44, 281, 402; invited to the sacrifice together with Agni, 46, 281.

Brĥaspati, n. of a sage; B. and other sages ask Brahman about final emancipation, 8, 314; Sukra and B., sons of Bhrĥgu and Aṅgiras, 19, 10; 49 (i), 8; the great ascetic B., deluded by a woman, begot Bharadvāga, 19, 44; 49 (i), 44, 44 n.; addressed Indra's son Gayanta, 19, 96; 49 (i), 93; the Moon begat Budha on the spouse of B., 49 (i), 45; a holy sage, 49 (i), 76.

Brĥaspati, n. of an author of heretical doctrines, 15, li; disregards the Karma-Kānda, 48, 409; the author of a materialistic and atheistic Smṛiti, 48, 412.

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Buddha.

(a) Names and titles of a B.

(b) Appearance of a B. in the world.

(c) Life of Gotama B. Sakyamuni.

(d) Bodily and mental characteristics of a B.

(e) Transcendent knowledge and miraculous powers of a B.

(f) Gotama B. as a preacher and teacher.

(g) The Dhamma or Doctrine of B.

(h) B. and his Order.

(i) Deification and worship of B.

(j) Plurality of Buddhas.

(a) NAMES AND TITLES OF A B.

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21, 58, 91, 122, 166, 244 sq., 275-7, 388; 35, 253 sq., 253 n.; called *Tevigga*, 'wise in the Vedas,' 11, 159; the good physician, 19, 170, 266, 276, 305, 315, 353; 21, 158, 277 sq., 310; 36, 8, 8 n., 10, 40; 49 (i), 145, 182; a saviour of mankind, 19, 291, 292 n., 350; the god over all gods (*devâtideva*), 19, 348; 21, xxv-xxviii, 301 n.; 35, 167, 300; 36, 12, 56, 83, 125, 215, 219, 274, 279, 281, 283, 285, 290 sq., 295, 298, 300-2, 305 sq., 305 n., 310, 312-5, 317, 319, 323-5, 327, 331, 337, 340 sq., 344-6, 352-4, 358, 363-365, 368; the term B. as used by *Gainas* and *Buddhists*, 22, xx, 264; 45, 45, 45 n.; calls himself a *Brahman*, and a king, 36, 8, 8 n., 10, 25-30.

(b) APPEARANCE OF A B. IN THE WORLD.

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(c) LIFE OF GOTAMA B. SAKYAMUNI.

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58; how the remains of the Tathāgata are to be treated, 11, 91-3, 125 sq.; how the news of his death was received by gods and men, 11, 116-22; by the knowledge of the four noble truths, B. became free from rebirth, 11, 152 sq.; how the news of B.'s death was received by the Bhikkhus, 20, 370 sq.; his dead body saluted by women first, 20, 379; has passed away, but exists in his doctrine and discipline, 35, 113 sq., 149 sq. *See also* Bodhisattva.

(d) BODILY AND MENTAL CHARACTERISTICS OF A B.

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(c) TRANSCENDENT KNOWLEDGE AND MIRACULOUS POWERS OF A B.

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(f) GOTAMA B. AS A PREACHER AND TEACHER.

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(g) THE DHAMMA OR DOCTRINE OF B.

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(b) B. AND HIS ORDER.

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(i) DEIFICATION AND WORSHIP OF B.

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(f) PLURALITY OF BUDDHAS.

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(c) KSHATRIYAS AND VAISYAS.

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(c) LOW C. AND OUTCASTS.

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(f) MIXTURE OF C., MIXED C.

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(g) RELIGIOUS VIEW OF C.

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Cow, cows.

- (a) Sacredness of the c. and its products.
- (b) C. in mythology and mysticism.
- (c) Miscellaneous.

(a) **SACREDNESS OF THE C. AND ITS PRODUCTS.**

The father makes a lowing sound over his son's head, saying: 'I low over thee with the lowing sound of c.' 1, 288; tending c., a penance, 2, 80, 81 n.; 7, 162; 25, 459, 481; taking the c. of Brāhmanas from robbers, end of a penance, 2, 81; are sacred, 2, 94 sq., 220; 7, xxix; 14, 36; 25, 135-7, 151; 31, 249; 33, 222; duties towards c., 2, 221; 7, 228; 14, 242 sq.; foes declaring

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gods, 25, 297, 297 n.; taking grass for feeding c. is no theft, 25, 313; doing good to or dying for c. a penance, 25, 446 sq.; worshipping and serving c. in atonement for slaying a c., 25, 453 sq.; scattering grass to a c., a kind of oracle, 25, 470; the sacrificer must not be naked in the presence of a c., 26, 9; *the gods spake, 'Verily, the c. and the ox support everything here: come, let us bestow on the c. and the ox whatever vigour belongs to other species!'* 26, 9, 11; the Dîkshita shall not eat the flesh of a c. or an ox, 26, 11; called 'the great ones', 26, 14; the c. for which the Soma is bought, 26, 54-63, 69-71, 74, 156; different-coloured c. sacred to Soma, Indra, and the Fathers, 26, 62 sq.; worshipped at the Tarpana, 29, 122, 219; the himkâra of the c., 29, 298; a Snâtaka should not point out a c. suckling her calf, 29, 318; at the Âvayuga sacrifice they let the calves join their mothers, 29, 332 sq.; when driving towards c. in a chariot, one should dismount in the middle of them, 29, 364; he who expels the evil world-destroyer benefits the c., 31, 131 sq., 136, 136 sq. n.; men toil for the c., and Ahura created the plants for her, 31, 152, 155 sq.; he who spreads Zoroastrianism furthers the kine, 31, 169 sq., 171 sq.; curse of the c. and horse, when they are stinted, 31, 244 sq.; the Zoroastrian deprecates all violence against the c., who is Ahura-Mazda's, 31, 248; the Fravashi of the kine worshipped, 31, 252; the herd-owner is the father of the kine and the typical saint, 31, 306 n., 307 sq.; the farm-house with its pastures which give pasture to the kine and the holy cattle-breeding man worshipped, 31, 337 sq., 341; *harm not the inexhaustible wide-ruling c.*, 41, 406, 406 n.; the c. of a Brâhmana inviolable, 42, 169-72, 430 sq.; he who kicks a c. will be bereft of his shadow, 42, 214; tainted is the milk of a c. suckling an adopted calf, 44, 198;—drinking the Pañkagavya (the five productions of a c., viz. milk, sour milk, butter, urine, and dung) as a purification, 2,

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Creation.

(a) In Indian religions and philosophies.

(b) In Zoroastrianism.

(c) In Islām.

(d) In Confucianism and Taoism.

(a) IN INDIAN RELIGIONS AND PHILOSOPHIES.

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(a) D. personified, a deity.

(b) D. in religious belief and philosophy.

(c) D. in religious ceremonies.

(a) D. PERSONIFIED, A DEITY.

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- (a) In Iran.
- (b) In India.
- (c) In China.

(a) IN IRAN.

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(v) In India.

(a) IN CHINA.

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(a) HOW TO REACH IT.

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(a) In India.

(b) In China.

(c) In Zoroastrianism.

(d) In Islâm.

(a) IN INDIA.

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(b) IN CHINA.

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Fathers (Pitris, Manes).

(a) The F. in Mythology.

(b) The F. and Morality.

(c) Worship of F.

(a) THE F. IN MYTHOLOGY.

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272; strangers do harm by offering to one's f., 42, 73, 603; invoked to help in battle, 42, 119, 585; invoked for success in an assembly, 42, 138, 544; shares of gods, f., and men (priests), of the sacrifice, 42, 180, 612; offerings to father, grandfather, and great-grandfather, 43, 15 n.; if he does not eat (on a fast), he becomes consecrated to the f., 44, 21; by bathing the student drives off hunger from his kinsmen and his f., 44, 50; the f. gratified by the sacrifice, the world of the f. gained by the sacrificer, 44, 272; the eaters (śmasâb) amongst the f. destroy in yonder world the good deeds of him who has no sepulchre prepared for him, 44, 422; what is good for the living is also good for the f., 44, 425; the clod deposited between the grave and the village, as a boundary between f. and the living, 44, 440; worshipped at the Pravargya, 44, 481 sq., 485, 487 sq., 487 n.; seated upon the Barhis, 44, 487, 487 n. *See also* Ancestor worship, Ancestors, and Śrâddhas.

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Feṛidûn = Thraêtaona, q. v.

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Fiend, *see* Mâra.

Fiends, *see* Demons.

Filial piety, *see* Family (b).

Final beatitude, liberation, release. *See* Emancipation.

Fines, *see* Punishment.

Firdausi, *see* Shâh Nâmah.

Fire.

(a) The element f.

(b) The god F.

(c) Purity, resp. defilement, of f.

(d) F. worship in India: the sacred f.

(e) F. worship in India: the three or more sacred fires.

(f) F. worship in India. the Agnihotra or f.-offerings.

(g) F. worship in Iran.

(a) THE ELEMENT F.

F. produced from the Sat, or the Brahman, 1, 93, 100; 38, 20-2; 48, 532-4; produces water, 1, 94, 100, 117 sq.; 38, 22 sq.; red the colour of f., 1, 95, 96; its subtlest portion becomes speech, 1, 96-8; breath is merged in f., at death, 1, 101, 108; is merged in the Highest Being, at the death of the body, 1, 101, 108; united with air, warms the ether, 1, 117; meditation on f. as Brahman, 1, 118, 304; worldly uses of the f., 4, 115-19; first production of f., 5, 55 sq.; 42, xxvii, xxx; diffused through the six substances, 5, 159; Aharmā mixed darkness and smoke with the f., 5, 163; 'the Good Diffuser' in men and animals, 5, 184 sq.; in plants, waters, and heaven, 5, 185; 42, 54, 191 sq., 571; 43, 184; the nature of wisdom is just like f., 5, 394; ordeal by f., 7, 59; 31, 39, 51; 37, 59; the internal f. of digestion (Vaisvânara), 7, 59; 8, 113; 11, 260, 260 n.; 34, 89 sq., 92, 143 sq., 146 sq.; 35, 244, 244 n.; 36, 97; 48, 287, 290-4; the f. of knowledge, 8, 279, 279 n., 308; is the first of the elements, 8, 353, 353 n.; God speaks to Moses from the f., 9, 35, 35 n., 100, 111; resides in the right ear of a goat, in the right hand of a Brâhmana, in water, and in Kuśa grass, 14, 160; takes up water, 14, 162, 162 n.; the seven tongues or flames of the f., 15, 31; 33, 14, 14 n.; 49 (i), 197; the simile of the sparks and the f. (individual souls and Brahman), 15, 34; 34, 277 n., 279; 38, 29, 30, 61, 62, 139; the Self compared to the f. produced by the two aramis, 15, 236 sq.; God is like the f. that has set in the ocean, 15, 265; the

symbol of f., tending upwards, 16, 243; the vital f. in the life of creatures, 18, 42, 42 n., 172, 172 n.; 24, 265 sq.; churning the f., 19, 161, 174, 302; 26, 90-2; 42, 460 sq.; 44, 188; 46, 302-6; the f. of lust, malice, and delusion, 19, 186; 36, 197, 257, 257 n., 260, 366; means of producing f., 20, 292, 292 n.; 27, 449 sq.; 35, 85, 85 n.; the f.-bodies live only three days, 22, 7 n.; sins caused by actions injuring the souls in f., 22, 7 sq., 67, 67 n.; 45, 293, 358; nature of f. and water, 24, 123 sq.; sprang from water, 25, 399, 399 n.; 33, 114; false oath permitted for the sake of fuel, 27, 273; springs from air, 34, 111, 20-2; 48, 535 sq.; the Lord constitutes the Self of the intestinal f., 34, 92, 147, 149; 48, 248; f.-extinguishing apparatus, 35, 67 sq.; all on f. is this endless becoming, 36, 200; water is dissolved into f., and f. into air, 38, 26; is Sâman, 38, 345-9; is sun, wind, earth, 41, 317; as vital air, 41, 317; is immortality, 41, 366; the different kinds of f., 42, 54; fever and f., 42, 565; breath fashioned from f., 43, 4; is kindled by the breath, 43, 399; one of the six doors to the Brahman, 44, 66 sq.; gold made a type of f., 44, 125; why it does not blaze unless fanned or kindled, 44, 130; ordinary f. is a promiscuous eater, an eater of raw flesh, 44, 201; origin and feeding of f.-bodies, 45, 397, 397 n.; the infant Zoroaster rescued from f., 47, 36 sq.; f. of torment, *see* Hell (*a, c*). *See also* Parables (*f*), and Vaisvânara.

(b) THE GOD F.

F. carries the offerings to the gods, 2, 71; 12, 230 sq.; 25, 167; worship of Agni and Âtar, 4, 111; F. (the son) of Ahura-Mazda, 4, 101; 23, 120; 31, 37, 41, 80, 84, 96, 102, 260, 284 sq., 313-16, 319; 37, 453 sq.; 47, 67; 'f.-creature' and other names wherein is the word f., 4, 203, 203 n.; sacrifices to the F., 4, 206 sq., 217, 223; 5, 337; Aharman's conflict with the F., 5, 17, 19, 184-6; Bûrân F., 5, 38, 41, 173, 229; the F. Vâzîr opposes the demon Apâôsh,

5, 171; the F. Frôbâ, 5, 229; *Krishna* is F. among the *Vasus*, 8, 88, 97; the moon together with the f., upholding all beings, 8, 257; is all the deities, 8, 276; the presiding deity of speech, 8, 338; is the lord of the elements, 8, 346; f. is male, water is female, 12, 9 sq.; 18, 410; gold is the firstborn of F., 14, 134; the protector of vows, 14, 305; Fravashi of F. worshipped, 23, 200; morning service of the F., 23, 322 n.; prayer to the F., son of Ahura-Mazda, 23, 334; 31, 307 sq.; Bhrîgu, offspring of F., 25, 169, 169 n.; a guardian of the world, 25, 185, 216 sq.; the spy of the world, 25, 274; the King in the character of F., 25, 396 sq., 397 n.; made to consume all things by Bhrîgu, 25, 398, 398 n.; is the mouth of the gods, 29, 254; 33, 109; Ahura and his F. and mind protect Zarathustra, 31, 132, 138; Ahura-Mazda will give his gifts in connexion with the F., 31, 147, 150; Ahura invoked for a sign from the holy F., 31, 177, 182, 182 n.; Ahura-Mazda's son, worshipped, 31, 196 sq., 196 n., 199, 204, 205 sq., 208-10, 212, 214-16, 218 sq., 220, 222-5, 227, 251, 256, 258, 270-2, 274-7, 320, 323, 325, 331, 346, 348, 351, 353, 358, 374, 381-4; 37, 184; the herds which have the f. and its blessings, 31, 360; enmity of F. to Keresâsp, 37, 198 sq., 199 n.; assisted by truth, 37, 355; deity and metre, 43, 53; created, 43, 380, 402; the glory of Zoroaster descends from endless light to f., and from f. to the mother of Zoroaster, 47, 18 sq., 139; assists Zoroaster in converting Vîstâsp, 47, 67-9, 164. *See also* Agni, and Âtar.

(c) PURITY, RESPECTIVELY DEFILEMENT, OF F.

Do not rinse the mouth or spit before the f., 1, 29; rules about the treatment of f., 2, 56, 56 n., 128 sq.; a means of purifying, 2, 66 sq.; 7, 96, 98, 101, 103; 14, 60, 121, 160 sq., 188, 190, 241; 25, 187; 33, 109; sin of defiling, extinguishing f., precautions that it may not be contaminated, 4, lxxvi, lxxvi n., lxxviii, 50, 50 n., 82, 121 sq., 186, 285; 5,

lxi, 248 n., 255 sq. and n., 258, 281-3, 285, 300, 307, 334 n., 396; 7, 227; 14, 36; 18, 229, 310 sq., 371-4, 376-80, 432 sq.; 24, 67, 71, 311, 336 sq.; 25, 137, 151; 31, 284; 37, 90 sq., 103, 108, 122 sq., 149, 155, 162, 162 n., 186-90; 47, 101; 48, 565; does not kill, 4, 49, 52, 52 n.; purification of the f., defiled by the dead, 4, 113-15, 142 sq.; 37, 160; the cleanser delights the f., 4, 133; trembles in front of boiling water, 4, 283, 283 n.; 24, 311; is always pure, 14, 132; 25, 398; 33, 216; purified by Ka, 14, 331; the purity of the sacred f., 18, 258; must be cold before the ashes are removed, 24, 311 sq.; contaminated by a menstruous woman, 24, 332; if the sun shines on f., it is a sin, 24, 334 sq.; a symbol of divine power and purity, 31, xix; water and f. disturbed by untruth, 37, 73; wounded by being poked, 41, 49 sq.

(d) F.-WORSHIP IN INDIA: THE SACRED F.

The pupil comes to the teacher with f.-wood in his hand, 1, 60, 85, 135, 139 sq., 306; 15, 33, 271; 44, 53 sq.; the departed is carried to the f. (of the funeral pile) from whence he sprang, 1, 79; rules about the sacred f., 2, 1 sq., 201, 201 sq. n.; 25, 104, 108; 29, 385 sq.; 30, xxvi, 138; 38, 306; daily worship of the f., 2, 16 sq.; 25, 151 sq., 239; 29, 286 sq.; at night one should not study in a wood where there is no f. nor gold, 2, 44; before placing fuel on the f. it must be sprinkled with water, 2, 55; the sin of abandoning one's sacred f., 2, 69, 256 sq. and n.; 7, 135, 176; 25, 103; is a sacred object, 2, 94; 14, 36; 33, 222; a Brahmakārin, when on a journey, shall throw part of the alms into the f. (instead of offering it to the teacher), 2, 135 sq.; the ascetic lives without a f., 2, 154; 14, 283; kindling of one f. enjoined for the hermit, 2, 155, 155 n., 157, 195; 14, 45, 259; 25, 199; money may be taken, to defray the expenses of religious rites, from a rich man who does not

kindle the sacred f., 2, 273; oblations in the f. part of penances, 7, 151; the sacred f. kindled at the wedding, 7, 191; 14, 42, 236; 25, 87; 29, 170 sq.; 30, 193, 261; on entering the place where sacred f. is kept, let him raise his arm, 7, 228; 14, 245; 25, 138; the student's daily worship of the sacred f., by bringing a log to it, 8, 360; 14, 156 sq.; 25, 42, 50, 62, 64; 29, 75 sq., 191, 307-9, 313; 30, 66 sq., 155 sq., 159 sq., 271 sq., 274; 44, 48 sq.; the ascetic keeps a f., 8, 362; worshipped by Brāhmanas, 10 (i), 90; (ii), 74; worshipping of the f. does not purify, 10 (ii), 41; feeding the sacrificial f., recommended by Māra, 10 (ii), 69; the principal thing in sacrifice is the sacred f., 10 (ii), 105; origin of the f.-ritual of the Vāgasaneyins, 12, xxxi sq., xxxv; the raw flesh-eating, corpse-eating, and the sacrificial f., 12, 33 sq.; Paryagnikarāṇa, carrying the f. round a sacred object, 12, 45 sq., 45 n.; 26, 187 n.; 44, xli, 307; is the womb of the sacrifice, 12, 141 sq.; 26, 19 sq.; 44, 3; the f. in the sacrificer's innermost soul, 12, 311 sq.; he who speaks the truth worships the f., 12, 312 sq.; Brāhmanas who keep no sacred f. are like Sūdras, 14, 33 sq. and n.; teacher compared with the sacred f., 14, 40 sq.; a Snātaka should not pass between a f. and a Brāhmaṇa or between two fires, 14, 61; sin of extinguishing the sacred f., 14, 104, 114; the Snātaka must keep a sacred f., 14, 159; touching f. after dinner, 14, 263; younger brother must not kindle the sacred f. before the elder, 14, 329; the rite of the Ātharvānas of carrying f. on the head, 15, 42; 38, 186, 189 sq.; 48, 629, 631; Kāśyapa gave up f.-worship, 19, 188 sq.; Śrāddha offerings made in the sacred f. or in the hand of a Brāhmaṇa, 25, 114; stealing a sacred f., 25, 312; taking fuel for the sacred f. no theft, 25, 313; sacrificial food offered only in f., 26, 59 sq., 178 sq.; 44, 283; what he offers in the f., thereby the gods exist, 26, 154; the sacrifice is f., 26, 171; carrying the

f. round the animal victim, 26, 177 sq.; 186 sq.; 29, 176 sq.; 30, 234 sq.; 44, xxvi, 307, 307 n., 410 sq.; Agnyâdheya or the setting up of the sacred domestic f., 29, 12-14, 12 n., 20, 270-2, 276 sq.; 30, 14 sq., 201-3; Agniprayayana, the carrying forward of the f., 29, 23, 162; a man setting out on a journey makes the f. enter himself or the two kindling-sticks, 29, 133 sq.; 30, 203; expiatory rite, if the sacred f. goes out, 29, 134; 41, 263-5; preparing the place for the sacrificial f., 29, 162; the domestic f. to be kept and worshipped, 29, 172, 269; 30, 261, 267; a f.-brand thrown into the direction whence danger is expected, 29, 231 sq.; renewal of the sacred f. after a death or other calamity, 29, 246-8, 246 sq. n.; the two kindling-sticks handed over to the sacrificer, 29, 265-8; sprinkling water round the sacrificial f., 29, 378; 30, 141 sq.; the Sûtikâgni or f. used at the confinement, 30, 211, 214; placing the f. in the new-built house, 30, 285 sq.; one who has forsaken his f. cannot be a witness, 33, 87; the king must worship those who keep a sacred f., 33, 346; a wife deceased before her husband takes away his sacred f., 33, 377; charm to ward off danger from f., 42, 147, 514-16: is the immortal element of sacrifice, 43, 326 sq.; the sacrificial horse coupled with the sacred f. (Arka), as the representative of Agni-Pragâpati, 44, xviii; the f. is faith, the ghee is truth, 44, 46; by sacrificing with f. produced by two Aravis of Arvattha tree, Purûravas becomes a Gandharva, 44, 73 sq.; churned out at the seasonal sacrifices, 44, 77; these worlds have light on both sides, through f. on this side, and through the sun on yonder side, 44, 149; by means of the circumambient f. enemies are shut out from sacrifice, 44, 271; tending the f., cannot be a means of reaching perfection, 45, 294 sq.; the rubbing of f. by two firesticks represented as an act of generation, 46, 302, 304 sq.; circumambulated, *see* Circumambulation. *See also* Agni (a).

(e) F.-WORSHIP IN INDIA: THE THREE OR MORE SACRED FIRES.

Pupils attend the teacher's s. f., 1, 64; the s. f. teach Upakosala, 1, 64-7; libations in the Gârhapatya, Dakshina, and Âhavanîya f. as penances, 1, 70; the doctrine of the five f., heaven, rain (Parganya), earth, man, woman, and our being born in them, 1, 78-80, 80 n., 84; 15, 207 sq.; 34, lxxxiii, cviii; 38, 101-32, 186-9, 233-5, 298, 383, 400, 403; 48, 273-7, 585, 595, 652, 753; as members of the Vaisvânara Self, 1, 89; the teacher holds, with regard to alms, the place which the Âhavanîya f. holds with regard to a sacrifice, 2, 14; the three f. at a sacrifice, 2, 117, 117 n.; 14, 56, 192-5; 25, 71 sq.; 30, 321-3, 353, 363 sq.; 48, 291; the hermit with wife and children and his sacred f., 2, 156; 7, 276; to be kept by a king, 2, 161; sin of extinguishing or neglecting the s. f., 2, 287; 14, 4 sq.; 25, 438, 442 sq.; 44, 82-5, 187-96; he must not eat in a house where the s. f. are preserved, 7, 221; one who keeps five f. sanctifies a company, 7, 254; 14, 19; 25, 110, 110 n.; the ascetic repositing the s. f. in himself, 7, 279; 14, 275 sq., 280, 291; 25, 203, 205; to be regardless of fruits of action, not discarding the s. f., is renunciation, 8, 67; one of the ten f. at the allegorical sacrifice of the sense-organs, 8, 261; Âhavanîya and Gârhapatya f., 8, 262; 12, 207 sq.; 44, 516, 535; 46, 236, 238; the sacrificer sleeps in one of the chief f.-houses, 12, 1, 6; preparation of the sacrificial f., 12, 1 sq., 87-92, 95-114, 230-2; only oblations offered in blazing f. are successful, 12, 146, 174; they strew grass round the f., for the sacrifice dreads nakedness, 12, 208; the Gârhapatya f. is a house, 12, 272; the Agnyâdhâna (Agnâyâdheya) or establishment of the s. f., 12, 274-322; 25, 438; 43, 296, 296 n.; 44, 1 n., 2; producing (churning) the s. f., 12, 275, 292-5, 293 n., 294 sq. n., 311 sq., 389, 389 n.; the Punarâdheya or re-establishment of the s. f., 12, 285, 285 n., 313-22, 313

n.; 46, 368; so long as he has not set up the s. f., the sacrificer is a mere man, 12, 292, 294; Sabhya or hall f. kept up by Kshatriyas, 12, 302 n.; Agnyupasthâna, or worship of the s. f., 12, 338-60; the householder worships the s. f. when setting out on a journey, and returning home, 12, 357-60; Samidhs (kindling-sticks), 12, 400 n.; 44, 567; the Prâṇas, Apâna, &c., identified with the s. f., 15, 279 sq.; 44, 190; the three s. f. form the mouth-endowed body of the Self, 15, 308; meditation on the s. f., 15, 331 sq., 334; the s. f. injure him who neglects sacrifices, 25, 133; made to blaze when portents interrupt the Veda-study, 25, 145; kindled again after cremation of the wife, 25, 198; the dishizyas or hearths, 26, 147-55, 148 n., 441-6; 41, 317 sq., 317 n.; 43, 241-5, 358, 360; if weakness comes upon the sacrificer, he is led to the Âhavanîya f., 26, 148, 148 n.; kindling the sacrificer, 26, 385 sq., 386 n.; the sacrificial f. at Satras, 26, 441-6; where the wife and the f. are, this is the home, 29, 89; restore a sick person to health, 29, 236; are fond of the village, 29, 236; the s. f. at the funeral, 29, 238 sq., 242 sq., 356; 44, 175; the fiction concerning the three s. f., 34, 146; as the Gârhapatya the highest Self may be represented because it is the Self of all, 34, 150; a sixth f. mentioned by the Vâgasaneyins, 38, 187-9; the making of the fire-pan (ukhâ), 41, 229-46; 44, 579 sq.; building of the Gârhapatya hearth, 41, 298-319; 43, 117-21; spells put into the s. f., 42, 76; Ukhyâ f. carried in a pan for a year, 43, 191 n., 198, 198 n., 272 sq., 272 n., 308, 324; Agnisava, 43, 298, 298 n.; the f.-pan a womb, 43, 341; f.-pan represents the universe, 43, 353 sq., 354 n.; thirty-six thousand Arka-f. produced by Mind, Speech, &c., 43, 375-80, 375 n.; the sacrificial f. to be laid down at new moon, not under an asterism, 44, 1 sq.; the offerer of the Agnihotra kept up by his f., 44, 47; Anvâhârya-pakana f., 44, 83, 178, 183;

whilst he is offering the Agnihotra, the Sacrificer's f. become worn out, and he renews them again by the animal sacrifice: with the f. the Sacrificer and his house and cattle are worn out and renewed, 44, 118 sq.; the s. f. long for flesh, 44, 119; worshipped to avoid being driven from one's home, 44, 126; symbolism of the four sacrificial f. at the animal sacrifice, 44, 127; animal sacrifice in the s. f. thrown together, 44, 174; the three f. are the three worlds, 44, 178; he who lays down his two f. spreads himself all over these worlds, 44, 178; how the sacred f. are to be treated when the Agnihotrin dies, 44, 197-200; by burning the Sacrificer they unite him with his f., 44, 200-2; the f. by which the dead Sacrificer is burnt, lovingly touch him even as sons their father, 44, 204; sacrificial f. not kept up by the Kâsis, 44, 401; the sacrificer of a Purushamedha takes up the two f. within his own self, 44, 412; Âgnîdhra (n.) or f.-shed, 44, 515; the three sacrificial f. the heads of Agni, 46, 168; establishment of s. f. not obligatory for those whose condition of life involves chastity, 48, 698.

(f) F. WORSHIP IN INDIA: THE AGNIHOTRA OR F.-OFFERINGS.

Five A. oblations offered to the Prâṇas, 1, 89-91; 15, 279 sq.; 38, 249-52; 48, 294 sq.; as hungry children sit round their mother, so do all beings sit round the A., 1, 91; he who offers the A. with a full knowledge of its purport, offers it in all worlds, in all beings, in all Selves, all his sins are burnt, 1, 91; the inner A. is better than the ordinary A., 1, 283; 8, 191; 38, 263; reception of a guest during an A., 2, 118 sq.; meal time regulated by A., 7, 218; the A. as the first among sacrifices, 8, 353; 15, 30 sq., 51 sq.; 17, 134; 25, 130, 130 n., 132; 44, 502; 45, 138; the A. or Morning and Evening Libations, and the worship of the fires, 12, 173, 186, 322-60, 374 sq., 374 n., 407, 415, 443 sq.; 26, 37, 37 n., 390; 43, 274, 297, 297 n., 299, 356; 44, xiv,

118 sq.; if the A. were not offered, the sun would not rise, 12, 328; the A. as a domestic sacrifice, obligatory for every householder, morning and evening offerings in the domestic fire, 2, 51; 7, 191; 12, 333 sq.; 14, 265; 29, 14, 18 sq., 89, 136, 172, 286 sq., 386, 392; 30, 15 sq., 19-21, 39, 196 sq., 265 sq.; 42, 84, 145; the A. is the ship that sails heavenwards, 12, 345 sq.; 44, 185, 190; the Gâtas, who were converted by Buddha, flung their hair, their braids, and their things for the A. into the river, 13, 132 sq.; good conduct more important than the A., 14, 34; the hermit offers the A., 14, 45, 292, 294; 49 (i), 74; an Agnihotrin may perform secret penances, 14, 125; gifts to Brâhmanas better than A., 14, 138 sq.; 25, 229; the Nââiketa rite a kind of f.-sacrifice, which leads to heaven, 15, xxi sqq., 4 sq., 9, 12; 34, 247-52; 48, 269; the merit of offering sacrifices, especially the A., 15, 51 sqq., 334, 336-8; times for the A., 25, 32, 32 n., 122; 48, 527; A. not interrupted by impurity after death, 25, 182, 183 n.; wife burnt with the A. fires, 25, 198; the A. with three sacred fires, 25, 200; persons unfit to offer the A., 25, 437, 437 n.; the permanent obligation of the A., 34, lxxviii; 38, 191, 296 sq., 296 n., 313, 358-61; 48, 177, 693 sq., 702 sq., 725 sq.; offered during a whole month at the ayana of the Kunda-pâyins, 38, 250 n., 251, 314; transference of the fire from the Gârhapatya fire to the two other fires, at the A., 38, 251; a text relating to the A. which forms part of the mahâpitriyagña, 38, 299 sq.; A. offered on the eve of battle, 42, 122, 510; to be offered by the sacrificer himself in new and full moon nights, 44, 21 sq., 34 sq.; esoteric doctrines about the A., 44, 46-8; Uddâlaka Âruni's teaching on the A., 44, 79-85; worlds conquered by the A., 44, 111 sq.; Ganaka of Videha on the A., 44, 112-15; after performing the A., one approaches the fires saying 'Wealth,' and becomes firmly established by offspring and

cattle, 44, 126; the A. of one who performs a sattra, 44, 175; expiatory ceremonies in connexion with the A., 44, 178-96; the A. is a sacrificial session ensuring death in old age, 44, 178; sacred to Pragâpati, 44, 183; is a long sacrificial session, 44, 197, 200; how it is performed when the Agnihotrin dies, 44, 197-200; tainted is the A. of one who is dead, 44, 198; prayers for the morning and evening service, 46, 37 sq., 39, 42 sq., 317; speaking of truth incumbent on the Agnihotrin, 48, 303.

(g) F. WORSHIP IN IRAN.

Sacredness and worship of f. in Zoroastrianism, 1, xxii; 4, xiii, lxii, lxiv, lxxv-lxxvii, lxxix sq.; 5, lxi, 298-300, 298 n., 299 n., 375, 375 n., 393-6; 18, 163 sq., 164 n., 171 sq., 290 sq.; 31, 258; 37, 231, 266 sq., 350 sq., 358, 368, 470; 47, 91, 154, 161, 161 n.; Ardashîr blamed for destroying the sacred f. of the Muleik ut-tavâif, 4, xlv sq.; keeps away or kills the fiends, 4, lxxvi, lxxix sq., 115, 184 n.; 5, 229, 317, 342-4; 37, 122; 47, 141; the sacred Bahrâm (Vâhrâm) f., 4, lxxvi, 115 n., 272; 5, 185, 202, 206; 24, 96; 47, 161, 161 n.; meritoriousness of bringing f.-brands to the Dâityôgâtû, or Bahrâm f., 4, 115-19, 115 sq. n.; kept to watch over a pregnant woman and a new-born child, 4, 184 n.; 5, 316 sq., 322; 18, 59, 59 n.; 24, 277; 37, 480; 47, 30; how often the f. of Ahura-Mazda must be fed, 4, 256, 256 n.; they who treat not friendly his f., offend Ahura-Mazda, 4, 281; worship of the f. one of the three (four) best things in the world, 4, 293; 18, 417; offerings not to be made, without looking at the f., 4, 347; worship of the f. re-established by Pêshyôtanû, 5, li, 227, 230; on the nature of the five kinds of f., 5, 61-4, 61 n.; the sacred f. Gwasp (Gûsn-asp), 5, 173, 229; 24, 271, 271 n.; 37, 190; opposed to witchcraft, 5, 185; the f. Vîrnâsp, 5, 218; consecration of f. and water, 5, 224-7; prayer on presenting anything to the f., 5, 333, 333 n.; advantage of keeping a f. in

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- (a) In Zoroastrianism.
- (b) In Brahmanism.
- (c) In Buddhism.
- (d) In Islâm.
- (e) In Chinese religions.

(a) IN ZOROASTRIANISM.

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Gigghakûta, 'Vulture's Peak,' n. of a mountain, 10 (ii), 80.

Gihin, Pali t.t. = *Gahattba*, householder, 10 (ii), x.

Gihvâvat Vâdhyoga, n. of a teacher, 15, 226.

Gim, *see* Yima.

Gina, title used by Buddhists and Gainas, 22, xix sq.; title of Ma-

hāvira, 22, 201; or *Tīrthakara*, 34, 429; 'there is now no *G.*, but there is a highly esteemed guide to show the way,' 45, 45; the arguments of Buddha, *G.*, and others contradictory, 48, 425, 426; teaching of *G.* to be rejected by the Vedāntin, 48, 531. *See also* Buddha (*a*), and *Ginas*.

Ginakalpika, a, who wears no clothes, 22, 57 n.

Ginas, whatever they have declared, is truth, 22, 49 sq.; are born as gods in their former existence, 22, 189, 217 sq., 271, 276, 281; lives of the *G.*, 22, 217-85; adoration of twenty-four *G.*, 45, 159, 163. *See also* Buddha (*j*), Saints, and *Tīrthakaras*.

Ginns, created out of smokeless fire, 6, xiii, 246; 9, 258; subject to birth and death, 6, xiii; the daughters of Allāh, 6, xiii; Mohammed an apostle both for men and *g.*, 6, xiv, 131; 9, 304 sq., 304 n.; hysterical symptoms explained as possession by *g.*, 6, xxi; Mohammed's vision of *g.* crowding around him, 6, xxx; Muslim belief in the *g.*, 6, lxix sq.; those who made the *g.* partners with God rebuked, 6, 127 sq. and n.; 9, 174; hell filled with *g.* and men, 6, 160, 218; 9, 136; mankind and *g.* together could not produce the like of the Qur'ān, 9, 10; Iblīs was of the *g.*, 9, 20; Mohammed said to be possessed by a *g.*, 9, 69; work for Solomon, 9, 101 sq., 151, 151 sq. and n.; misbelievers believe in *g.*, 9, 155; misbelievers among *g.* and men, 9, 226; listened to the Qur'ān, 9, 228; *g.* and mankind worship God, 9, 248, 259 sq.; lonely places haunted by *g.*, 9, 305 n.

Giribbaga, in Magadha, 10 (ii), 67.

Girirāgaghosha, the 12th Tathāgata, 49 (ii), 6.

Girirāgaghosheśvara, the 49th Tathāgata, 49 (ii), 6.

Girls, *see* Woman.

Girnār, mount, on its summit Arishzanemi reached Kevala, and died, 22, 277, 279; Mount *G.* or Raivatka, sacred to *Ginas* and Hindus, 45, 115 n.

Gishzu, a god, a name of the great self, 8, 219, 332.

Gīsti, n.p., 23, 212.

Gītā, i. e. Bhagavadgītā, q.v.

Gitvan Sailini, said that speech is Brahman, 15, 152.

Gīva, Sk. t.t., individual or personal soul, 34, xxv. *See* Self, and Soul.

Gīva, n.p., *see* Givaka.

Gīvaka Komārabhakka, physician of King Bimbisāra and one of the chief partisans of Buddha, 13, 191-3; 17, 180 sq., 193-6; 19, 241, 241 n.; 49 (ii), 163 sq.; son of the courtesan Sālavatī, performs wonderful cures, 17, 172-94; recommends to Buddha the construction of cloisters and bath-rooms, 20, 102 sq.

Gīvala Kailakī, quoted, 12, 336.

Gīvanmukti, t.t., release of one while still living. *See* Emancipation, and *Nirvāna*.

Gīw, son of Gūdarz, 5, 118.

Gladness, goddess, worshipped at the Pravargya, 44, 453.

Glāva Maitreya, other name of Vaka Dālbhya, 1, 21.

Glory, kingly *G.* and unconsumed *G.* worshipped, 31, 200, 206, 211, 217, 221, 226.

Glow-worm, seen disappear here and there in darkness, 8, 239.

Gñāna, Sk., knowledge, pure intelligence or thought, 34, xxv.

Gñānagupta, or *Gñānakūta*, translated the Fo-pen-hing-tsih-king, 19, xxix; Chinese translation of the Saddharma-pundarīka, by *G.* and Dharmagupta, 21, xix-xxi, xxiii.

Gñāna-kānda, Sk. t.t., the portion (of the Veda) which relates to knowledge, and Karma-kānda, 1, lxiii, lxxx; systematized by the Uttara Mīmāṃsā, 34, x, xii; includes *Āraṇyakas* and *Upanishads*, 34, x; its subject is the knowledge of Brahman, 34, x; not limited to the higher castes only, 34, xi; in need of systematic defence, 34, xi; two different parts of it, 34, xxvii; final escape from the *samsāra* to be obtained by the *G.* only, 34, xxix. *See also* Knowledge, Philosophy, and Veda (*f*).

Gñānakara, n. of a son of a Buddha, 21, 157.

Gñātriputra, *see* Mahāvīra.

Gñātris, Mahāvīra of the clan of the,

22, 191, 194, 248, 254-6; a noble family, followers of a king, 45, 339. *Gñātri Shanda*, n. of a park, Mahāvīra proceeds to it, 22, 199, 259.

Goat, a red, offered to the Manes, 2, 148, 148 n.; cleaned grain held up before a g., 7, 101; is the first among sacrificial animals, 8, 353; symbolical sacrifice of a he-g., 12, 275, 292, 292 n.; milk of g. the best food, 24, 45; belongs to Pragāpati, 26, 71 sq., 74; 41, 35, 171; g.'s skin, 41, 35; easier to cook than other victims, 41, 130; how created, 41, 147, 173, 245, 401; 43, 38; 44, 214, 452; he-g. sacrificial animal, 41, 162, 165 sq., 204 sq.; 44, 298; is sacred to Agni, 41, 225; corresponds to the Brāhmaṇa, 41, 227; g.'s hair, 41, 229 sq.; contains all forms of cattle, 41, 230; eats all kinds of herbs, 41, 245; g.'s milk, 41, 245; 44, 452, 457, 477; supports the earth, 46, 61 sq.; Agā, g. and 'unborn' principle, 48, 367, 370. *See also* Agā, and Animals (e, g).

Gōbāk-abū, maiden mother of the apostle Sōshāns, 47, 115, 115 n.

Gobharana, or Ku-fa-lan, translator of Fo-pen-hing-king, 19, xvi sq.

Gobhila-Grihya-sūtra, and Khādira Grihya-sūtra, 29, 371-3; and the Mantra-Brāhmaṇa, 30, 3-11; translated, 30, 13-132.

Goblins (*pirakīlikās*) reside in hollow trees, 13, 318; g. or Bhūtas, *see* Bhūtas, Demons, *Pirākas*, *Rākshasas*, and Superhuman beings.

God.

(a) G. or Allāh in the Qur'ān.

(b) G. (Heaven, Thien, Ti) in Chinese Sacred Books.

(c) G. (*Yazdān*) in Zoroastrian Sacred Books.

(d) G. (*Īsvara*, the Lord) in Sacred Books of India.

(a) GOD OR ALLĀH IN THE QUR'ĀN.

Unity of G., 6, lii, liv, lxi, lxxi, 22 sq., 95, 127 sq., 137, 177, 205, 235-7, 244, 251 sq., 255; 9, 26, 168; wherever you turn there is G.'s face, 6, 16; did not beget a son, 6, 16, 95, 128; 9, 13 sq., 29, 34, 47, 71, 83, 182, 217; unity, self-subsistence and omnipotence of G., 6, 40, 40 n., 46-50, 54, 84, 117, 127 sq.; Arabs call angels 'daughters of G.', 6, 256, 256 n.; *there is no G. but He*, 9, 35,

42, 47 sq., 55, 59 sq., 66 sq., 71-3, 80, 89, 101, 104 sq., 115, 117, 119, 157, 168 sq., 176, 181 sq., 188, 190-2, 196 sq., 199, 218, 224, 231, 247, 287, 305 sq.; unity of G. preached by Abraham, 9, 50 sq.; has no daughters, and is not akin to the gins, 9, 174, 212, 250, 252; the doctrine of the unity of G. terrifies the idolators, 9, 187; *say, 'He is G. alone! G. the Eternal! He begets not and is not begotten! Nor is there like unto Him any one!'* 9, 344; — ruler of the day of judgement, 6, 1; His is the kingdom of the heavens and the earth, 6, 15 sq., 59, 62, 68 sq., 90, 95, 100, 102 sq., 115 sq., 123, 157, 190, 196, 199 sq., 218, 234, 238, 258; 9, 32, 34 sq., 47, 63, 82 sq., 91, 134 sq., 150, 161, 181, 187, 205, 210, 217 sq., 223 sq., 235, 253, 266, 286, 292, 327; is mighty and wise, 6, 30, 32, 37, 41, 45 sq.; is omniscient, 6, 35, 45, 47, 50, 111, 121 sq., 184, 205, 233; 9, 55, 64 sq., 71, 82, 101, 105 sq., 115, 123, 133, 135, 145, 150, 158, 161, 167, 183, 192, 203, 206, 237, 241, 266, 271, 286-8, 293, 328; is Lord of grace over the worlds, 6, 39; is mighty and avenging, 6, 46; alone is powerful, 6, 144, 204, 241 sq.; not the weight of an atom can escape G., 6, 200; lightning and thunder celebrate His praise, 6, 233; the signs of G., night and day, &c., 6, 257-9, 261 sq.; 9, 2, 126-30, 134, 164 sq., 182, 184, 186-8, 198, 202, 208 sq., 220 sq.: the birds in the vault of the sky, none holds them in but G., 6, 259; if the sea were ink and the trees pens they would not suffice to write the words of G., 9, 26, 134; His are the best of names, 9, 13, 13 n.; a day with G. is a thousand years (and more) with men, 9, 61, 135, 301; His omnipotence, 9, 70 sq.; is the light of the heavens and the earth, 9, 78; His power over nature 9, 79, 87-9, 104 sq., 158, 164 sq., 293 sq.; quickens the earth with rain, sends winds, &c., 9, 123 sq., 129 sq., 158; makes the angels His messengers, 9, 157; respites men for a time, 9, 162; attributes and names of G., 9, 277; — belief in G.

inculcated, 6, 2-4, 8, &c.; 9, 3, &c.; serve ye none but G., 6, 11; 9, 3, 5; the curse of G. is on the misbeliever, 6, 22, 165, 170, 261 sq.; he who disbelieves in idols and believes in G. has got hold of religion, 6, 40; obey G. and the Apostle, 6, 50, 68, 74, 80-3, 163, 165, 183; 9, 79 sq., 143 sq., 148 sq., 232, 241, 287; it is not G. who wrongs the misbelievers, but it is themselves they wrong, 6, 61, 198, 216; 9, 121, 125; misbelievers do not hurt G., but themselves, 6, 67; pardons anything short of idolatry, 6, 79, 88 sq.; belief in G. and fear of G. inculcated, 6, 90 sq.; could send a sign, if He pleased, 6, 119; trust in G. alone, 6, 129; the Meccans would not have believed, even if G. had sent signs, 6, 129; belief depends on G.'s grace, 6, 130 sq., 203 sq.; 9, 314, 322; who disbelieve on G., their works are as ashes blown by the wind, 6, 240; all creation adores G., 6, 255; 9, 5 sq., 47, 58, 79, 266, 273, 280, 282, 286; will defend believers, but loves not the misbelieving traitor, 9, 60; cares not for the rejection of His message by the infidels, 9, 90; honour belongs to G. alone, 9, 158; rebuke to those who say they serve false gods as a means to approach G., 9, 182; — the Creator, 6, 3-5, 52, 54, 71, 100, 115, 117, 123, 127 sq., 144, 192 sq., 205, 232, 234, 239 sq., 242, 245 sq., 249, 251; 9, 11 sq., 34, 37 sq., 83, 88, 104 sq., 122 sq., &c.; *the Originator of the heavens and the earth, when He decrees a matter He doth but say unto it, 'BE,' and it is*, 6, 16; manifested in His creation, 6, 69; has not created heaven and earth in sport, 9, 47 sq., 219; the best of creators, 9, 66; created every beast, 9, 79; produces the creation and then turns it back, 9, 119, 126 sq.; created ginn and mankind to worship Him, 9, 248; — He is forgiving and merciful, 6, 1, 24 sq., 27, 29, 32 sq., 36, 50, 62, 65, 75 sq., 86-8, 90, 93, 102, 108, 111, 134, 137, 144, 166, 171, 173, 176, 186-8, 204, 209, 229 sq., 252, 262 sq.; 9, 6, 21, 55, 63, 73, 75, 77, 82 sq., 100, 109, 139, 142, 146, 149 sq.,

161, 190, 205, 208, 235, 239-41, 270, 272, 280, 287, 290, 308; *sends down of His grace on whomsoever of His servants He will*, 6, 12, 14; the G. of Abraham, Ishmael, Isaac, and Jacob, 6, 18 sq.; is with the patient in all calamities, 6, 21 sq.; He created men, and to Him do they return, 6, 22, 192, 197, 205, 257; 9, 70, 119, 123, 132 sq., 183, 244, 272, 294, 336; *whatsoever good ye do, verily, of it G. knows*, 6, 31; guides whom He will unto the right path, 6, 31; will redouble a good loan many a double, 6, 37; dispute between Abraham and Nimrod about G., 6, 40 sq.; revives the dead, 6, 41; 9, 56 sq., 205; fashions you in the womb as He pleases, 6, 46 sq.; victory is but from G., 6, 62; it is not for any soul to die, but for G.'s permission, 6, 63; 9, 285; He quickens and He kills, 6, 65, 157, 190, 199, 246; 9, 63 sq., 70, 128 sq., 197, 218, 244, 253, 266, 312, 320; only can help, in dangers of land and sea, 6, 65 sq., 122; 9, 8 sq., 17, 124, 164 sq.; made a covenant with the Muslim, as with the children of Israel, 6, 98 sq.; G. and the Apostle to be taken as patrons, 6, 105; takes men to Himself in sleep, 6, 122; obliges no soul more than it can bear, 6, 135, 142; 9, 289; bids only justice, 6, 140; *whoso fears G. and does what is right, there is no fear for them, nor shall they grieve*, 6, 141; the earth is His, He gives it for an inheritance to whom He pleases, 6, 152; appears to Moses on the mountain, 6, 154; the good names of G. not to be perverted, 6, 160; mentioning of G.'s name protects from the devil, 6, 162; *nought shall befall us save what G. has written down for us*, 6, 180; good-will from G. is the mighty happiness, 6, 183; does not forgive the hypocrites, 6, 184; when in distress men turn to G., but forget Him after deliverance, 6, 193-5, 255; guides unto truth, 6, 197; *He it is who made for you the night, that ye might rest therein, and the day to see therein; verily, in that are signs unto a people who can hear*, 6, 200; is the best of judges, 6, 204; *there is no beast that walks,*

but He taketh it by its forelock, 6, 211; knows what each female bears, 6, 233; ordered all things for the benefit of mankind, 6, 242, 251 sq.; 9, 63, 66, 164 sq., 206, 211, 293-5, 319, 321; His decree will come to pass, 6, 250; thankfulness for G.'s favours enjoined, 6, 258 sq.; is with those who fear Him, and with those who do well, 6, 264; never say, 'I am going to do that to-morrow,' except 'if G. please,' 9, 16; is best at rewarding, and best at bringing to an issue, 9, 19; men dispute about G. and follow devils, 9, 56 sq.; the name of G. to be mentioned over cattle when slaughtered, 9, 60; judges between the religions of the different nations, 9, 64; Abraham praises and prays to G., 9, 93 sq.; appears to Moses in the fire, 9, 100, 111; has subjected nature to man, 9, 133, 211, 221; the ship rides on the sea by the favour of G., 9, 134, 208, 221; sends water to the sterile land and brings forth corn for men, 9, 138, 159 sq., 184, 242, 246, 264 sq.; man's ingratitude to G., 9, 183, 187, 204; when the devil incites you, seek refuge with G., 9, 202; speaks to man only by inspiration, 9, 210; nigher to man than his jugular vein, 9, 243; hymn in praise of G.'s bounties, 9, 258-62; the Lord of ascents, His judgement cannot be repelled, 9, 300 sq. *See also* Allāh.

(b) G. (HEAVEN, THIEN, TĪ) IN CHINESE SACRED BOOKS.

Chinese words for G., 3, xxiii-xxix; 16, xix sq., 51 sq.; 'G.' and 'Heaven' used without distinction, 3, 196-8, 477 sq. n.; 27, 386-8 n.; 39, 16-18; lamentation and appeal to Heaven, the great G., 3, 354; the 'seat of Tĭ' or 'the G. given position,' 16, 223, 223 n.; — dynasties founded, kings appointed and favoured by G., are the correlates of G., 3, 58, 114, 144, 153, 159-61, 163, 184, 196-8, 245, 266, 309 sq., 319, 378 sq., 379 n., 389-92, 477; 16, 287 sq., 289 n.; employs Thang to punish the wicked Kieh, 3, 87; King Thang will examine good and bad in himself and his people with

the mind of G., 3, 91; a virtuous king called the fellow of G., 3, 99, 99 n.; secures the good order of the kingdom, 3, 111; Heaven made instructors (kings) for the inferior people that they might be able to be aiding to G., 3, 126; curses the wicked King Shāu, 3, 130, 222; Wān's fame ascended up to the high G., and G. approved, 3, 166, 208; the king the great son and vice-gerent of G., 3, 185; Thang brightly administered the bright ordinances of G., 3, 221; appointed Thang to regulate the boundaries of the kingdom, 3, 307; King Wān in heaven ascends and descends on the left and the right of G., 3, 378, 378 n.; when G. gave the command, Shang became subject to Kāu, 3, 379; King Wān served G., and so secured the great blessing, 3, 381, 392; speaks to King Wān, 3, 391 sq., 391 n.; worshipped by King Wū after his victory, 28, 60; — sacrifices (offered by kings) to G., 3, 39, 126, 163, 302, 321, 343, 343 n., 392, 392 n., 397, 422, 422 n.; 16, 150, 255, 255 n., 287 sq., 289 n., 341, 342 n.; 27, 25, 218, 220, 293, 385, 407, 410, 413 sq., 417, 430 sq., 430 n.; 28, 32, 167, 212, 212 n., 311, 338 sq., 349; requires the punishment of the enemy, 3, 85, 135; has conferred a moral sense even on inferior people, 3, 89 sq.; 'the Spiritual Sovereign in the high heavens,' 3, 90, 90 n.; sends down blessings on the good, miseries on the evil-doer, 3, 95, 208, 214 sq., 259 sq.; Shāu serves neither G. nor the spirits of heaven and earth, 3, 126; roused to anger by Khwān's disturbing the five elements, did not give him the Great Plan, 3, 139; leads men to tranquil security, 3, 197; man cannot dare to rest in the favour of G., 3, 206; Thāi-wū's virtue was made to affect G., 3, 207; able ministers honour G. in the discharge of their duties, 3, 221 sq.; displeased with cruel punishments, 3, 256; appointed wheat and barley for the nourishment of all, 3, 320; encouragement by saying, 'G. is with you,' 3, 342, 382; foreseeing providence of G., 3,

390 n.; Kiang Yüan trod on a toe-print of G., and conceived, 3, 397; pleased with the smell of sacrifices, 3, 399; the people's misery ascribed to G.'s having reversed His usual course of procedure, 3, 408, 408 n.; how vast is G., the ruler of men below, how arrayed in terrors, 3, 410; not G. has caused the evil time, but it arises from not following the old ways, 3, 412; King Hsüan expostulates with G. and all the spirits whose help in a terrible drought might be expected, 3, 419-23; the work of G. in nature, 16, 48, 50-3, 425-7, 426 n.; an unfathomable spiritual power working in all operations, 16, 357, 358 n.; prayer to G. for a good year in spring, and ploughing the field of G., 27, 254 sq., 255 n.; summer sacrifice for rain to G., 27, 273 sq., 274 n.; worship of G. who dwells in the great heaven, 27, 278, 309; accepts victims which are complete and entire, 27, 288; produce gathered from 'the acres of G.,' 27, 293; origin of the worship of G., 27, 370, 370 n.; the Tão before G., 39, 50, 60, 68 sq., 84, 243; Tãoism denies the existence of a personal G., 39, 134; 'the divinity in man,' is the name for the spirit trained according to the Tão, 39, 146 sq., 367; the Tãoist sage ascends among the immortals and arrives at the place of G., 39, 313 n., 314; a power to which the Tão requires submission, coming near our idea of G., 40, 38 n. *See also* Heaven (a), Tão, Thien, and Tî.

(c) G. (YAZDÂN) IN ZOROASTRIAN SACRED BOOKS.

The will of G. is the law of righteousness, 4, 100, 210; 23, 23; religion of G., 5, 64, 194; perversion of G.'s work, is of the Evil spirit, 5, 112; in undertaking anything one should say, 'in the name of G.,' 5, 112; prayer to G., 5, 136; praise of G., 5, 185; invoked in a benediction, 5, 235, 239, 369, 379, 399, 404; worship of G., 5, 308, 316 sq., 392; horses of G., 5, 404, 404 n.; G. or yazdânō, plur., 18, 4, 4 n.; created male and female, 18,

401; mystical power of names of G., 23, 21; conversation with G. on the Holy Word, 23, 128, 133; proofs of the existence of a Creator, 24, 139-51, 164 sq.; knowledge of G. the beginning of all knowledge, 24, 140; necessity of understanding the sacred being, 24, 166-8; inconsistency of those who ascribe both good and evil to G., 24, 173-202; four requisites of divinity, 24, 174; inconsistencies in the assertions of various sects regarding G., 24, 202-51; surrounded by angels, 24, 224; casts worshippers into hell, 24, 224 sq.; comes to Abraham who offers Him wine, 24, 225 sq.; criticism of the Godship of Christ, and of the Trinity, 24, 231-5; nothing happens without the will of G., 24, 235 sq.; the kindness and generosity of the sacred being, 24, 256 sq.; existence, unity, purity, and matchlessness of the sacred being, 24, 270; cannot be responsible for permanent evil, 31, 26.

(d) G. (ĪSVARA, THE LORD) IN SACRED BOOKS OF INDIA.

One God—who is he?—swallowed the four great ones, he, the guardian of the world, 1, 58; fire (heat) is merged in G., at the death of the body, 1, 101, 108; G. is the True, 1, 121; causes men to do good and evil actions, 1, 299; 38, 59; 48, 558; pervades everything, the whole world a manifestation of Him, 1, 311, 314; 8, 127; 15, 243; 34, xxviii, cxix, 111, 442; 48, 86 sq., 101 sq., 396, 700; is the origin and the dissolution of the whole Universe, Higher than Him there is none else, all this is strung on Him as pearls on a thread, 8, 74; 34, xxvi sq.; 48, 359; is the Creator, the cause and origin of all, 8, 86 sq., 190, 192; 15, 260-7; 19, 195; 34, xxviii, 16 sq., 46, 48 sq., 61, 135-42, 243, 254, 263-6, 270 sq., 328; 38, 24 sq., 183, 416; 43, xiv; 48, 206 sq., 209, 558; creates the universe by means of changes, 8, 157; His difference from the universe, 8, 164, 164 n.; He is the Lord of all, the master of all, the ruler of all, &c., 15, 179, 232; 19,

106; 48, 352; rules the Pradhâna, 15, 235 sq.; 34, 434 sq., 437 sq.; 48, 396 sq., 522 sq.; is the creator of the illusory world, 15, 251 sq.; the cause of the bondage, existence, and liberation of the world, 15, 265; 38, 58 sq.; creates Brahman and delivers the Vedas to him, 15, 265 sq.; is not the cause of the world, 19, 161, 206-8, 294; 49 (i), 176; created the king, 25, 216; created Punishment, His own son, 25, 218 sq.; not a mere operative cause, 34, li, 284, 434-40; 48, 413, 522 sq.; has a shape consisting of the threefold world, 34, 145 sq.; the supporting of all things up to ether can be the work of G. only, 34, 170; Lords, such as Hiranyagarbha, &c., are able to continue their previous forms of existence in each new creation, 34, 213, 215; dependency of the world on Him, 34, 242-5, 290, 370; 38, 415 sq.; is the evolver of names and forms, 34, 328 sq.; 38, 96-8; 48, 350; the creation of this world is mere play to Him, 34, 357; may, although Himself unmoving, move the universe, 34, 369; creates things in dreams, 48, 120 sq., 764; is not an agent, because He has no body, 48, 172; is not touched by the evils of creation, 48, 429, 477 sq.; He only possesses the power of ruling the world, 48, 769 sq.;—meditation on G., 8, 78; 15, 232-4; 34, 441; abides alike in all entities, and is not destroyed if they are destroyed, 8, 106; *worshipping Him with the proper works man attains to perfection*, 8, 127; 48, 700; *dwells in the heart of all creatures, whirling, by His mysterious power, all creatures as if mounted on a machine*, 8, 129; 48, 557; is eternal, 8, 157, 186-94; 38, 416; the relation between G. and the individual soul, 8, 187, 187 n., 192-4, 192 n.; 15, 325; 34, xxix, xxxix, xlix, 279, 329, 343-6, 434 sq.; 38, 59-61, 65 sq., 138-40, 244 sq., 291, 338-40, 416-18; 48, 128, 209, 396; is unborn, moving about day and night, without sloth, 8, 192, 194; *should one fly, even after furnishing oneself with thousands upon thousands*

of wings, and even though one should have the velocity of thought, one would never reach the end of the (great) cause, 8, 192; *He is without symbols, and also without qualities, nothing exists that is a cause of Him*, 8, 309; not affected by pleasure and pain, 8, 352; 38, 63-5; 48, 427; Buddhism antagonistic to the belief in G., 11, 142; 19, 161, 206-8, 294; 34, 403; mythological deities, the Lord (Pragâpati), and the Highest Self, 15, xxxiii sq.; the personality of G. in the Svêtâsvatara-Up., 15, xxxvi; relation between G. and the Highest Brahman, 15, xxxvi-xxxviii, 38; 34, xxv, xxvii, xxx, lxii-lxiv, xcvi, 70, 81, 159 sq., 187, 234; 38, 290 sq., 418; by knowing G., final emancipation is obtained, by meditating on Him, the blissful state in the Brahma-world is reached, 15, 236; *He sees without eyes, He hears without ears, without hands and feet He hastens and grasps*, 15, 248; 48, 476; spreads out one net (samsâra) after another and draws it together again, 15, 255; full description of G., 15, 260-7; by His light all this is lightened, 15, 265; the highest bridge to immortality, 15, 266; a hymn in praise of the Lord of the Universe in whom all gods are, 15, 303; the Undiscernible One, 25, 495, 495 n.; hymn to the Unknown G., 32, xxvii, 1-13; manifests itself in a fourfold form, 34, xxiii; as a retributor and dispenser, 34, xxvi; G. or the lower Brahman, 34, xxvii, xci, xcii; is all-powerful, all-knowing, all merciful, His nature is fundamentally antagonistic to all evil, 34, xxviii, 15, 79, 125, 136 sq., 329, 357; matter and souls constitute the body of G., 34, xxviii; Saṅkara's personal G., is something unreal, 34, xxx; Rāmānuja's Brahman is a personal G., 34, xxx, cxxiii sq., cxxiv n.; cannot be reproached with cruelty, on account of His regarding merit and demerit, 34, xlix, 343-6, 357-60; 38, 180-3; 48, 488; the intelligent Self is G., 34, 15, 234, 290; 38, 337-40; is without a body, 34, 50 sq., 438; 48, 421; the one within the sun and the eye is G.,

34, 77-81, 124 sqq.; 38, 416 sq.; has no special abode, but abides in His own glory, 34, 78; the sole topic of all worldly songs and of Scripture, 34, 80, 160; His nature is Mâyâ, He is the ruler of Mâyâ, 34, 80, 357 n., 370 sq.; 48, 367; although present everywhere, He is pleased when meditated upon as dwelling in the heart, 34, 114, 196; immortality and fearlessness ascribed to Him, 34, 125; the lordly power of the gods is based on Him, 34, 130; 'measured by a span,' 34, 144, 150-3, 192, 195 sq.; the perception of G. in the gastric fire, 34, 147, 149; has the heaven for His head, &c., and is based on the earth, 34, 148; forms the head, &c., and is based on the chin of the devout worshipper, 34, 148; worshipped as Vaisvânara, 34, 149 sq.; is greater than ether, 34, 177; is a liminary support, 34, 181 sq.; *there is only one highest Lord ever unchanging, whose substance is cognition, and who, by means of Nescience, manifests Himself in various ways, just as a thaumaturg appears in different shapes by means of his magical power*, 34, 190; is the absolute ruler of the past and the future, 34, 196; His position analogous to that of Parganya, 34, 358; His essential goodness affirmed by Sruti and Smriti, 34, 358; the Lord Parupati, Siva, 34, 435; Scripture the production of the omniscient G. and the omniscience of G. based on Scripture, 34, 437; soul, gods, and G., 36, xxii sq.; meant by the term 'he who renders tripartite,' 38, 97; is everlastingly free from Nescience, 38, 149; is free from all qualities, 38, 340; there is also a form of G. not abiding in effected things, 38, 417 sq.; is all-knowing, 42, 88, 389; 48, 444, 523; Breath is the one G., 44, 117; there must be no questioning beyond the deity, 44, 117, 117 n.; understood by Person (Purusha), or Highest Self, or Brahman, 48, 4, &c., 352; *intelligence pure, free from stain, free from grief, free from all contact with desire and other affections, everlastingly one is the highest Lord—Vasudeva apart from whom nothing exists*, 48, 23; specific power of the knowledge of G., 48,

116; His essential nature is knowledge, 48, 128; Nârâyana, and other names of the one G., 48, 133, 667; existence of G., how to be proved apart from Scripture, 48, 162-9, 497; dwells in the hearts of all creatures, 48, 356 sq.; the Ancient who is difficult to be seen, 48, 361; Hara, the one G., 48, 364; is the enjoyer of all sacrifices, 48, 411 sq., 627; good and evil works please or displease G., 48, 487; Gainas hold that there is no G., 48, 516; *offerings and pious works, all this He hears who is the nave of the Universe, He is Agni and Vâyu, He is Sun and Moon*, 48, 627; called 'That which is,' 48, 658 sq.; purity of mind and heart, due to the grace of G., leads to knowledge, 48, 710; knowledge of G. propitiates G., and thus destroys the displeasure of G. due to previous sins, 48, 723; the continuance of the body's life due to G.'s pleasure or displeasure caused by good or evil deeds, 48, 725; the released soul experiences different worlds created by G. engaged in playful sport, 48, 764; *we know from Scripture that there is a Supreme Person whose nature is absolute bliss and goodness; who is fundamentally antagonistic to all evil; who is the cause of the origination, sustentation, and dissolution of the world; who differs in nature from all other beings, who is all-knowing, who by His mere thought and will accomplishes all His purposes; who is an ocean of kindness as it were for all who depend on Him; who is all-merciful; who is immeasurably raised above all possibility of any one being equal or superior to Him; whose name is the highest Brahman*, 48, 770. See also Brahman, Creator, Great One, Īś, Īśvara, Ka, Krishna, Nârâyana, Person (Purusha), Pragâpati, and Self (highest).

Godâna, Godânakarman, *see* Hair.

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258; 29, 352; 44, 174 sq.; g. of learning, 14, 299; the pious received in paradise by nymphs, 21, 345, 436; the three g. Sarasvatî, Idâ, and Bhârati, 26, 186 n.; 42, 512; *Tvashtri*, and the wives of the gods, 26, 320 n.; spin the bride's and the Brahmakârin's garment, 29, 277 sq.; 30, 147; forenoon, afternoon, noon, evening, midnight and dawn invoked as g., 29, 347; oblations to the g., 30, 143; 43, 263-5; the golden-armed goddess, seated in the midst of the gods, 30, 179; divine women (wives of the gods, *Dhishanzâs*, days and nights, metres, stars), 41, 242-4; the goddess of the field, 42, 89; wives of the gods and other g. invoked, 42, 162; 46, 245; evil qualities as female divinities, 42, 423. *Godhâvarî*, n. of a river, 10 (ii), 184.

Gods.

- (a) Names, classes, and numbers of Hindu g.
- (b) Origin of g. (India).
- (c) Characteristics, food of the g. (India).
- (d) Abodes of g. (India).
- (e) G. and men in India.
- (f) All the g. and individual g. (India).
- (g) Myths and legends of Hindu g.
- (h) Worship of g. in India.
- (i) Hindu g. in philosophy.
- (j) G. in Buddhism.
- (k) G. in Gâina religion.
- (l) Angels and archangels in Zoroastrianism.
- (m) G. or sacred beings (*Yazatas*, *Yazdân*) in Zoroastrianism.
- (n) Chinese spirits or spiritual beings (*Kwei-shân*).
- (o) False g. in Islâm.

(a) NAMES, CLASSES, AND NUMBERS OF HINDU G.

Lists of g., 1, 238-40, 245, 288-90; 7, 212-14; 8, 219-21; 14, 252-5; 29, 120-2, 280; 30, 243; 41, 40 n.; 42, 80; 44, 281; 46, 186-92; sacrifices to g., like *Kumâra*, who formerly were men, 2, 40, 40 n., 263 n.; the eight *Lokapâlas* or guardians of the world, *Indra*, &c., 7, 4, 4 n.; 25, 185 sq., 186 n., 216 sq., 256; 33, 104, 107, 109; father, mother, and teacher, compared to the three g., 7, 128; are threefold (of the three *Gunas*), 8, 331; men are more numerous than g., 12, 342; as many g. as there were of old, so many g. there are now, 12, 351; the *Ganas*, the lord of the g., the goddess of

learning, and the lord of learning, 14, 299; faith, right knowledge, wisdom, and other abstract ideas deified, 14, 308; 26, 21 sq.; 29, 121 sq., 221, 321; 30, 145; 41, 250; number and classes of g., their spheres and abodes, 15, 139-49; the 3,306 g. are only the various powers of them, 15, 140; the g. of the different quarters, all enter into the sun, 15, 338-40; *Agnishvâtas*, the manes of the g., 25, 111 sq.; *Vaimânika* g. produced by goodness, 25, 494, 495 n.; g. and demi-gods in the scale of creatures, 25, 494 sq.; eleven g. in heaven, eleven on earth, eleven in the waters, 26, 290; three kinds of g., *Vasus*, *Rudras*, and *Âdityas*, 26, 350; 46, 42 sq.; thirty-three g. (8 *Vasus*, 11 *Rudras*, 12 *Âdityas*, 2 Heaven and Earth), and *Pragâpati*, 26, 411; 30, 240; 41, 9, 79; 42, 187; 44, 115, 151, 206-11, 252, 257 sq.; 46, 42, 245; list of the *Nakshatras* with their presiding deities, 29, 53 sq.; domestic g., 29, 319 sq.; earth, air, heavens, quarters, waters, rays, ocean, invoked for protection, 29, 343 sq.; all kinds of g. invoked at the house-building, 29, 347 sq.; the thirty-three g., the Brahman's children, 30, 194 sq.; their number, 34, 200; all g. comprised in the *Vasus*, *Rudras*, *Âdityas*, *Visvedevas*, and *Maruts*, 34, 202 n.; among the *pañ-kaganâb*, 34, 262; the *devasû* or Divine Quickeners, 41, 69-72; 43, 246-9, 246 n.; six deities who became the universe, 41, 187-9; are threefold (of sky, air, earth), 41, 239, 239 n.; are sevenfold, 41, 241; all kinds of divine beings invoked in a battle-charm, 42, 119 sq.; prayer for deliverance from calamity, addressed to the entire pantheon, 42, 160-2, 628 sq.; deities of metres, 43, 53, 330 sq.; the divine host, 43, 373; 46, 42 sq.; number of g. stationary, 43, 128; Food and Breath are the two g., 44, 117; the three g. are the three worlds, for therein all the g. are contained, 44, 117; are of three orders, 44, 291, 291 n.; as many as there are g. of the Seasonal offerings, so many are all

the g., 44, 383, 393; in the air, and in the heavenly light, 46, 245; three hundred and three thousand g. and thirty and nine did service to Agni, 46, 257; the secret names of the g., 46, 378; Kshattras among the g., 48, 461; wives of the g., *see* Goddesses. *See also* Devas, Superhuman beings, Suras, and also below (j, k).

(b) ORIGIN OF G. (INDIA).

The Devas worshipped breath as Bhūti or being, and thus became great beings, 1, 213; anywhere at the birthplace of a deity, Srāddhas should be performed, 7, 260; obtained their divinity by living as Brahmakārins, 8, 178; the devotee creates for himself even the divinity of the g., 8, 250; created, 8, 387; 25, 12, 12 n.; 43, 289; 48, 461; the sons of Heaven and Earth, 12, 225; the highest creation of Brahman, when he created the g., 15, 86-90; sprang from the manes, 25, 112; the state of g. reached by the quality of goodness, 25, 493; obtained their authority by means of the sacrifice, 26, 21, 36, 39, 46, 101, 174, 445; born of the mind, 26, 42; a kind of theogony, 32, 246 sq.; belief in the existence of the g., 42, 158, 622; were born of the *uk-khishṭa*, 42, 229; the birth of the g. is the year, 43, 144; the Brahman (neut.) created the g., 44, 27; after the procreation of the g. offspring is produced, 44, 44; are the offspring of Manu, 46, 42 sq.; originated from the Self, 48, 367.

(c) CHARACTERISTICS, FOOD OF THE G. (INDIA).

Their exalted character denied, 8, 16 sq., 76, 76 n.; worship the pure great light, 8, 186; become deluded, wishing for pleasure, 8, 322; enlightenment is the characteristic of g., 8, 348; the path-finding g., 12, 263 sq.; are immortal, imperishable, 12, 290, 295, 444; 38, 388; 43, 148; 44, 174; how they became immortal, 12, 310 sq., 343; 26, 147 sq., 346; 41, 157; 43, 220, 256, 356 sq.; 44, 5, 28; are the rays of the sun, 12, 328; 26, 254; are trebly true, 14, 277, 319;

are mortal, 15, 289; age of the g., 25, 20-2; are invisible, 26, 19; 34, 201; do not sleep, 26, 44; 32, 8; are hidden to men, 26, 76; always speak the truth, 26, 95 sq.; 43, 257 sq.; 44, 447; the threefold age of the g., 29, 56; 30, 162; are long-lived through ambrosia (*amṛta*), 29, 294; *the so-called deathlessness of the g. only means their comparatively long existence. And their lordly power also is based on the highest Lord and does not naturally belong to them*, 34, 130; 38, 17; having several bodies at the same time, they come to many sacrifices, 34, 198-201, 217; 48, 330 sq.; naturally possess all supernatural powers, 34, 200, 219; have certain characteristic shapes without which the sacrificer could not represent them to his mind, 34, 221 sq.; possess a body and sense-organs, 34, 355; 48, 328-30; exist in the state of highest power and glory and cannot enter, in this wretched body, into the condition of enjoyers, 38, 93; may be called light and so on, because they represent light and so on, 38, 388; are free from decrepitude, 42, 51, 365; immortality and truth in the g., 42, 84; the g. love the mystic, 43, 156, 158, 175, 179, 372, 398; 44, 443; made themselves boneless and immortal, 43, 178; are of joyful soul, 43, 339 sq.; have no loathing for anything, 44, 184, 186; 'the patient g. who give no reply,' 48, 68; souls of g., 48, 198; are liable to suffering, 48, 327; are qualified for meditation on divinities, 48, 335-7;—Vāyu, the eater, and his food, viz. Agni, Āditya, Kandamas, Ap, 1, 59, 59 n.; subsist on sacrifices, 7, 194; 12, 66 sq., 176; 26, 154; 41, 1; 44, 22, 508 sq.; sacrificial food for the g. is *amṛta* (ambrosia), 12, 40 sq.; 26, 191; the moon is Soma, the food of the g., 12, 176, 181, 362, 380; 26, xiii; 44, 6, 9 sq., 34; the sacrifice their food, immortality their sap, the sun their light, 12, 361; living food of the immortal g., 26, 201; the souls are the food of the g., 38, 110-12; the circle of the never-ending food of the g., 43, 221; how the g. eat

food, 43, 295; the hymn of praise is food for the g., 44, 232; ghee is their favourite resource, 44, 296, 342, 410; all the g. subsist on rain, 44, 507; subsist on the milk of cattle, 44, 508; when Soma overflows, all the g. avail themselves thereof, 44, 510; sun made into honey (nectar) for the enjoyment of the g., 48, 368 sq., 370; *the g. in truth do not eat nor do they drink; by the mere sight of that amrita they are satisfied*, 38, 111; 48, 58̃.

(d) ABODES OF G. (INDIA).

East, the quarter of the g., 1, 176; 12, 63, 422; 26, 1-4; 44, 448; formerly men and g. lived together, then the g. went to heaven in reward of their sacrifices, 2, 140; 12, 160, 199 sq., 207 sq.; 26, 307; 44, 43; the sacrificer ascends to the g., 2, 140; 12, 294; 14, 302, 331 sq.; 26, 1, 4; 43, 267 sq.; 44, 372; world of the g., obtained by good and pious actions, 7, 109, 129; 8, 84, 233, 254 sq., 316, 322, 327, 389; 14, 258, 261; what deity one worships to that he goes after death, 8, 76, 78; abide in the house of the sacrificer, 12, 4 sq.; dwell in heaven, 12, 109; 26, 260; 43, 97, 103, 109, 113, 116 sq., 148; dwell on the top of Mount Meru, 12, 110 n.; 'the ladder of the g.' whereby the g. and Rishis reached their high station, 14, 309; priests rule over the world of the g., 25, 157; the place of worship a high spot as being nearer to the g., 26, 1 sq., 1 n.; by the metres the g. attained heaven, 26, 230, 328; 44, 156, 172; paths between heaven and earth, trodden by the g., 29, 337; 42, 51, 365; the soul goes from the world of the g. to Vāyu, 38, 386; who vie with the sun, who are in rivers, or mountains, 42, 35, 408; a tree as the seat of the g., 42, 416; established themselves in this world by means of animals, 43, 56 sq.; seven worlds of the g., 43, 277, 314; all the g. abide here on the new moon day, 44, 2; worlds of the g. (in the north) and the fathers, 44, 225; did not know the Pavamāna to be the heavenly world,

44, 304; the g. who are in this world and who are in the heavenly world, 44, 328; North-east the region of both g. and men, 44, 359; the earth, the air, and the sky, regions, Nakshatras and waters, places of abode for all the g., 44, 505 sq.; may the divine doors open themselves, that the g. may come forth, 46, 153; to the g. go the worshippers of the g., those devoted to Vishnu go to Vishnu, 48, 627; path of the g., see Future Life (b). See also Heaven.

(e) G. AND MEN IN INDIA.

'I know myself reaching as far as the g., and I know the g. reaching as far as me. For these g. receive their gifts from hence, and are supported from hence,' 1, 212 sq.; do not teach what is virtue and what is sin, 2, 72; Brāhmanas are the human g., 7, 77; 12, 309 sq., 374; 26, 341; 42, 164, 529; beings divided into godlike and demoniac, 8, 114 sq.; are inferior to the men of true knowledge, 8, 146, 161, 161 n.; are engaged in gifts, 8, 282; reach perfection by penance, 8, 389; g. are the truth, man is the untruth, 12, 4, 16; 26, 63, 238, 344; 33, 93; in the beginning g. and men were together, 12, 347 sq.; give the enjoyments through fear of punishment, 25, 219, 219 n.; desert a country ruled by a wicked king, 25, 220; *the wicked, indeed, say in their hearts, 'Nobody sees us'; but the g. distinctly see them*, 25, 269; 'speech of the g.,' false evidence with a pious intention, 25, 272; the king shall emulate the g., 25, 396 sq.; Brāhmanas have power over the g., 25, 398, 398 n., 447; penances adopted by g., sages, and manes, 25, 473, 475; the Veda the eternal eye of the manes, g., and men, 25, 504; know the mind of man, 26, 94; blamed for not being liberal enough, 32, 81, 87; the laws (vrata) of the g., 32, 237-9; 46, 367, 370; read the original code of Manu, 33, 3; men deprived of virility by the wrath of a deity, 33, 167; a king is a deity, 33, 221; cannot perform sacrifices, hence not

entitled to the study of the Veda, 34, 197 n.; Vyâsa and others conversed with the g. face to face, 34, 222 sq.; the vital airs, at the time of death, enter into them, 38, 105 sq.; the souls of sacrificers enjoy themselves with the g., 38, 112; g. were first, then men, 41, 262; 43, 228, 252, 257; longer is the life of the g., shorter the life of men, 41, 344; have given the remedy against poison, 42, 27; charms found by Brahmans, Rishis, and g., 42, 29; sins committed by the g. cause madness, 42, 32, 520; disease sent by the g., 42, 41; rescue men from death, 42, 53-5; this world is most dear to the g., 42, 60; the g. who have brought on trouble, again remove it, 42, 67; spells prepared by g., 42, 78; slain enemies join the g., pious men, and departed Fathers, 42, 126; all the g. follow the Brahmakârin (the sun), 42, 214 sq.; men do (at sacrifices) what the g. did, 43, 83 sq.; a Brâhmana descended from a Rishi represents all g., 44, 195 sq.; followed the laws of Rîta, 46, 54, 64.

(f) ALL THE G. AND INDIVIDUAL G. (INDIA).

Pragâpati brooded over the three g., Agni, Vâyu, Âditya, and squeezed out the three Vedas, 1, 70; instructed by Pragâpati, 8, 282 sq.; 25, 164; 43, 175; 44, 103; g., men, and Asuras, the threefold descendants of Pragâpati, 15, 189; 41, 194 sq.; 43, 220; created by Pragâpati, 25, 14, 14 n.; 41, 157; 43, 350; 44, 13, 15; heal Pragâpati by oblations, offered in Agni, 41, 152-4; in union with the life-sustaining g. Pragâpati creates, 43, 32; Pragâpati and the g. converse like father and sons, 43, 59 sq.; Pragâpati bestows shares and lordship on the g., 43, 67-70; offer Pragâpati up in sacrifice, 43, 304 sq.; afraid of Pragâpati, the Death, 43, 356; the sacrificial horse fettered for the g., for Pragâpati, 44, 277 sq.; Pragâpati assigned the sacrifices to the g., 44, 295 sq.; Pragâpati desired to gain the world of the g. and that of men, 44, 306; by the Asvamedha the g. restored

the eye of Pragâpati, 44, 328; the horse of the Asvamedha belongs to all g., not only to Pragâpati, 44, 336; behind Pragâpati are all the g., 44, 393; the g. perish and are created again by Pragâpati, by means of the Veda, 48, 331 sq.;—Indra is above the other g., 1, 151, 307; 8, 83; Agni, Vâyu, and Indra are above the other g., 1, 151; Agni, Soma, and Indra represent all the g., 12, 168 sq.; from terror of Brahman fire and sun burn, Indra, and Vâyu, and Death run away, 15, 21; Agni, Indra, and Sûrya, superior to the other g., 26, 402-4; to Indra belongs the first chariot, to the g. the second, 42, 152; draw together round Indra, 43, 127; Indra and Agni are all the g., 43, 278; are the people of King Dharma Indra, 44, 370;—Agni brings the offerings to the g. or the g. to the sacrifice, 2, 71; 12, 117 sq.; 14, 71; 43, 197 sq., 268; 46, 1, 6-8, 24, 92, 100, 108, 135, 153, 198, 261; chose Agni for their Hotri, 12, 87-9; kindled Agni, 12, 116; 46, 31, 49; the vow belonging to Agni together with g. and men, 29, 229; bestowed immortality on Agni, 43, 156, 177; possessed of a good Agni, 46, 13; Agni and the other g., 46, 16 sq., 22, 31, 37, 49 sq., 64, 67, 70, 83, 89, 119, 173, 275, 303, 418; he is called a friend of the g., to whose sacrifice Agni comes, 46, 92; Agni invoked against hostile powers of g. and mortals, 46, 211; *see also* Agni (*c, g*);—the three g., Brahman, Vishnu, and Siva, 7, xxii, 128; 15, 304, 308; have been destroyed by Kâla, 7, 79; Lakshmî in g., 7, 299; even those who worship other g. with faith, worship only Krishna, 8, 84; 48, 411; Krishna the source of g. and sages, 8, 86; do not understand Krishna, 8, 86 sq.; all g. seen within Krishna, 8, 92-4; are desiring to see the divine form of Krishna, 8, 99; Vishnu is the ruler of g., demons, and Nâgas, &c., 8, 347; of all g., Dânavas, Bhûtas, &c., Isvara is the lord, 8, 354; Daksha, the father of the g. who are born from

the internal organ, 14, 299; Agni and the other chief g. are only the chief manifestations of the highest Brahman, 15, 302, 303; the Self identified with Śambhu, Bhava, Rudra, Pragâpati, Hiranyagarbha, Vishnu, Nârâyana, 15, 340 sq.; all the g. are Aditi, 32, 255, 261; the king as the God of Riches, 33, 217 sq.; the thousand-eyed god, 42, 68, 402; the armies of the g., having the sun as their ensign, 42, 133; neither g. nor men can escape Bhava and Sarva, 42, 159; Trita, the scapegoat of the g., 42, 521-3; Agni, Vâyu, and Rudra are the hearts of the g., 43, 162; the many g. and the one God, 44, 115-17; Âhavanîya fire, the womb of the g., 44, 271; subsist on the sun, 44, 470, 508; guarded by the sun, 44, 471; the matutinal g., Agni, the two Âsvins, the Dawn, the rising Sun, 46, 39; the rain-giving god, 46, 43.

(g) MYTHS AND LEGENDS OF HINDU G.

Day and night of the g., 7, 77; 25, 20; 'ponds dug by the g., natural lakes, 7, 205, 205 n.; 33, 112, 112 n.; perform sacrifices, 12, 8 sq., 12; 26, 47-9, 52, 74 sq., 89, 93-9, 131, 147, 149-52, 174 sq., 178 sq., 194, 202, 240, 249, 252, 275 sq., 279, 291, 301, 303, 386, 433, 446; 41, 1; 44, 7, 15-19, 22, 317, 441-4; the sacrifice escaped the g., 12, 23, 140; 26, 89, 235; the sacrifice that became a tortoise, the g., and the Rîshis, 12, 160-2; deposited their beasts with Agni, 12, 347; formerly g., men, and fathers drank visibly together, now invisibly, 12, 367 n.; 26, 155; ran a race, 12, 370 sq.; 26, 327 n.; 41, 1 sq.; slew Vritra by means of sacrifice, 12, 408-10, 417-20, 437, 444 sq., 449; 41, 48; sins committed by the g., 14, 321; 42, 73, 604; the whole world sprang from the g., 25, 112; the g. even swore oaths, 25, 273, 273 n.; 33, 98 sq.; accidents caused by the will of the g., 25, 325; proclaimed the power of austerity, 25, 479; the celestial hosts approached the g., 26, 179 sq.; procured holy and medical plants,

42, 4 sq., 38 sq., 280; release the sun and the *ṛitam* from darkness and sin, 42, 15; sorceries performed by the g., 42, 39; conquered all the world in battle, 42, 86; pour love into the waters, 42, 105, 535; quarrels among the g., 42, 134, 363; human sacrificer imitates the rites performed by the g., 43, 22 sq., 30, 33, 41, 58 sq., 82, 117, 145, 156, 169, 188, 190-5, 198, 200, 202, 215 sq., 217 sq., 223-5, 236-9, 255 sq., 270, 275 sq., 303, 316; afraid of the Rakshas, 43, 104 sq.; 44, 453, 462, 467, 478; how they recovered the nectar of immortality, 43, 255; the Haya (steed) carries the g., 43, 401; fashioned the initiation and other parts of the sacrifices, 44, 138; performed a sacrificial session of a thousand years, 44, 170 sq.; gold is a form of the g., 44, 236; come on chariots, 46, 38, 237, 245; struggle of g. (Devas) and Asuras, *see* Asuras (c).

(h) WORSHIP OF G. IN INDIA.

A Sâman interwoven in the g., 1, 32; offerings to all the g. (Vairavadeva, Devayagña), 2, 48, 48 n., 195, 201 sq., 299; 14, 49 sq., 304, 308; 25, 91, 132; 29, 84-7, 89 sq., 161 sq., 321; 44, 95 sq.; as long as he is impure, he shall avoid pronouncing the names of the g., 2, 94; Snâtaka shall not speak evil of the g., and must be careful about his duties towards them, 2, 95, 225; 29, 124; Bali offerings to the servants of the g., the g. inside the house, and the g. of the points of the horizon, 2, 107, 107 n., 202, 202 n.; 29, 290; Brâhmanas and Kshatriyas uphold g., manes, and men, 2, 238; witnesses to be sworn in the presence of the g., the king, and Brâhmanas, 2, 247; the strength, &c., of a student who breaks the vow of chastity goes to the g., 2, 294, 294 n.; he who performs penances becomes known to all the g., 2, 299; 14, 297; reverence towards g. and Brâhmanas enjoined for all castes, 7, 13; Srâddhas begin and end with rites in honour of the g., 7, 85, 238; 12, 363 sq., 433 sq.; 14, 53 sq., 238; 25, 98, 98 n.,

113 sq., 113 n., 121; the householder's duty of worshipping the g., 7, 194; 8, 118, 243, 306; part of the hand called 'Tirtha sacred to the g.,' 7, 198; 14, 25, 166; 25, 40 sq.; he who sacrifices pleases the g., and the g. reward the sacrificer, 8, 53, 61; 12, 248; 48, 626 sq., 720; those who worship the g. go to the world of g., 8, 84; 12, 450 sq., 451 n.; 44, 259, 272; paying reverence to g., a good penance, 8, 119; contempt of the g. is a sin, 8, 320; 25, 154; the good householder eats what remains after offerings to g. and guests, 8, 358; the hermit should eat after the g. and guests are satisfied, he should eat little, depending on the g., 8, 361 sq.; invoked by Brāhmans, 11, 180; he who enters the vow before sacrifice, approaches the g., 12, 6; the offerings announced or pointed out to the g., 12, 17, 32; 30, 343 sq.; the oblation shall gladden the g., 12, 27; the sacrifice is performed for the g., the seasons, and the metres, 12, 79-81; sit round the altar, 12, 86; the Barhis, or the Prastara, the seat of the g., 12, 87, 93; the priests propitiate g., 12, 127 sq., 134 sq.; man owes the debt of sacrifice to the g., 12, 190 sq., 190 n.; 14, 46, 56, 271; 25, 169; 49 (i), 100; the power of the g. is the sacrifice, 12, 251; are dismissed at the end of the sacrifice, 12, 263 sq.; 26, 377 sq.; 41, 185; times suitable for the worship of the g., 12, 289 sq.; go to the house of him who sets up the sacred fire, and performs the Agnihotra, 12, 291, 328 sq.; new-moon libation to the horses of the g., 12, 375, 382 sq. and n.; are desirous of purity and themselves pure, and love a pure sacrifice, 14, 186; worshipped during penances, 14, 303-6; 25, 476; a performer of rites securing success, must worship cows, Brāhmazas, and g., 14, 323; Ka purifies by a certain rite Sahasrāksha, Fire, Wind, Sun, Soma, Yama, and other lords of the g., 14, 331; feasts in honour of the g., 25, 64 sq.; marriage rite of the g. (daiva), 25, 79-82; 29, 166; ordain the consumption of

meat for sacrifices, 25, 171; to be worshipped after a victory, 25, 248, 248 n.; husband receives his wife from the g., 25, 344, 344 n.; wealth of those who offer sacrifices is called property of the g., 25, 434 sq.; cooked offerings for the g., 26, 201; all g. draw nigh to the victim, thinking that it is immolated for them, 26, 203; food given to Brāhmazas, reaches the g., 29, 16; Yama and all g. contained in the Ashrakâ, 29, 102; adoration to g., *Rishis*, *Manes*, and men, 29, 150; *Agni*, *Indra*, *Pragâpati*, *Vive Devâs*, *Brahman* are regularly worshipped where there is no special rule with regard to the deity of a sacrifice, 29, 16; satisfied by reciting the Vedas and other sacred texts, 29, 218; 44, 96 sq., 101; satiated at the *Tarpana*, 29, 219; invoked to give long life to the new-born child, 29, 294; water oblations to the g. at the *Utsarga*, 29, 325; *Bali* offering to the protecting deities of the furrow, 29, 335 sq.; the pupil at the *Upanayana* given in charge of the g., 29, 401; 30, 272; there can be no substitute for the deity of a sacrifice, 30, 353; delight in prayers, 32, 86; sacrifices enjoined by them, 32, 238 sq.; ordeal to be performed in the presence of the guardians of the world, 33, 104; high value of property belonging to g., 33, 205; look on with divine eyes when a witness gives evidence, 33, 215; the judge worships the g. before performing an ordeal, 33, 250 sq.; oaths by g., 33, 315; fine for stealing property of a deity or Brāhmazas, 33, 363; invoked for long life, 42, 50 sq.; an amulet for g., fathers, and men, 42, 87; all the g. call the king to the throne, 42, 113; Brāhmazas strike those who revile the g., 42, 169-71; the sterile cow belongs to the g., therefore must be given to the Brāhmans, 42, 175-9, 656; bricks of the fire-altar identified with g., 43, 90 sq.; the sacrifice is the self of the g., 43, 103; 44, 504; from left to right is the way with the g., 43, 136, 139, 147; only that is a deity to whom oblations

are offered, 43, 240, 245 sq.; if he eats on new and full moon nights, he eats whilst passing over the g., 44, 21; the sacrificer gives himself up to the g. (by the fasts) and redeems himself by the (new and full moon) sacrifice, 44, 22 sq.; theory regarding the full and new moon in respect of the g. (sun and moon, earth and sky, night and day), 44, 31; he who offers to the g. is inferior to the self-offerer, 44, 38; offerings to the g. compared to tribute brought to a king, 44, 38; fill gold cups for him who having offered ghee, offers sacrificial portions, 44, 61; Śrī dismembered by the g., and restored by a sacrifice, 44, 62-5; *Prishthya* and *Abhiplava* are the two wheels of the g. crushing the Sacrificer's evil, 44, 149; how the Mahāvratā yielded itself to the g., 44, 159; rites for the g. and rites for the Fathers, how distinguished, 44, 198-200, 430-4; *may the g. protect me through the g.*, 44, 258; prayer to be delivered from sins against the g., 44, 265 sq.; all the g. are concerned in the horse-sacrifice, 44, 278 sq., 311, 352; went in quest of the *Asvamedha*, 44, 284; depart from those who speak impure speech at the sacrifice, 44, 387; the *Udgātri* called 'friend of the g.', 44, 388; all the g. made guardians of the *Pravargya* sacrifice, 44, 453; what is baked, belongs to the g., 44, 456; sacrifice a feast of the g., 46, 6, 283; spirits or deified objects connected with the sacrifice, 46, 8-12; the Aryan clans long for the g., 46, 100. *See also* Debts (the three), Idols, and Sacrifices (e).

(i) HINDU G. IN PHILOSOPHY.

Teaching of Brahman with regard to the g., 1, 151 sq., 152 n.; the elements and the five senses or *Prāṇas* represented as g., 1, 185; 8, 123, 123 n., 337-40, 349 sq.; 15, 98, 274; 34, 303-5; 41, 273, 395; 43, 32, 185 sq., 304; 48, 417, 576, 586 sq.; union of the g., as entered into the body, 1, 208, 233, 238-40; all the g. are produced by knowledge of the Self, 1, 245; the human body

represented as a lute made by the g., 1, 264; the absorption of the two classes of g. (viz. fire, sun, moon, lightning, and the senses, &c.) into Brahman or breath, 1, 288-90; never reached the Self, 1, 311; 8, 367, 391; through freedom from heedlessness the g. attained to the Brahman, 8, 152 n., 153; are not pleased with a cessation of mortal form, 8, 254 sq.; the science of final emancipation is a great mystery even among the g., 8, 254; speech relates to all the g., 8, 338; the sage who is assimilated with the Brahman, is identical with the g., and extolled by g. and demons, 8, 345; Hara, Rudra, Siva, &c., as names of the Highest Self, 15, xxxiii sq., 16; have doubted as to death, 15, 5 sq.; Brahman is all g., the g. being but his manifestation, 15, 86; *Prāṇa* identified with the g., 15, 274-6; 34, 200, 269; the g. identified with the *Atman*, 25, 512; whether g. are capable of the knowledge of Brahman, 34, xxxvii, 198 sq., 216-23; 48, 326-35; create many things by their mere intention, 34, xciv, 347 sq.; possess unobstructed knowledge, 34, 99; are qualified for the study and practice of the Veda, 34, 198 sq.; may have the desire of final release, 34, 198; to them the Veda is manifest of itself (without study), 34, 199; undergo discipleship, 34, 199; multi-form creations exist in them, 34, 353; the performers of sacrifices are objects of enjoyment for the g., 38, 111; 48, 588 sq.; g. worship *Prāṇa*, 42, 219; serve the Person in the eye under the name of 'strengthening food,' 43, 373; by naming the g. everything here is named, 43, 390; as the Year the Sacrificer goes to the g., 44, 140, 155; Highest Person, the inner ruler of Agni and other g., 48, 155; the g. create each in his own world what they require, God creates the entire world, by mere volition, 48, 472.

(j) G. IN BUDDHISM.

Dialogue between a deity and Buddha, g. taught by Buddha, 10 (ii), 17-19, 43 sq.; 11, 142; 13,

122 sq.; the g. rejoice at the birth of Buddha, 10 (ii), 94, 125 sq.; 19, 4-6, 13, 344 sq.; 347-56; how they felt about Buddha's death, 11, 88-90, 119-21, 127; 19, 308, 318; pay homage to the remains of Buddha, 11, 124, 128 sq.; rejoice and pay homage to Buddha when he reaches Bodhi and founds the Kingdom of Truth, 11, 153-5; 13, 97 sq.; 19, 58, 163 sq., 178 sq.; 21, 160-71, 184; 35, 243; 49 (i), 68 sq., 136, 155 sq., 165-7; instrumental in making Buddha (Yasa) resign the world, 13, 83, 89, 103; 19, 32-4, 36, 49, 54, 56-8, 68 sq., 88, 144, 152-5; 21, 55; 35, 220 sq.; 36, 45, 45 sq. n.; 49 (i), 30, 32, 34, 52, 68, 168, 173; scatter scents and flowers and raise heavenly music at Buddha's funeral, 19, 323; pay homage to the newborn Buddha, 19, 361-4; 49 (i), 7; Indra, Brahma Sahampati with all the other g. strew garments and heavenly flowers on Buddha, 21, 69 sq., 313, 315, 366; the four classes of the audience of a Buddha, monks, &c., g. and other superhuman beings, 21, 69, 162, 213, 222 sq., 225, 253, 376, 383, 412, 431, 442; pay homage to Buddhas, 21, 156 sq., 162-71, 183 sq., 308; Indias, Brahmas, and Brahmakāyikas show honour to the preacher, 21, 347, 349; worship relics of Buddhas, 35, 148 sq., 151, 247; when Buddha was eating the g. infused the sap of life into his dish, 36, 37 sq., 37 n.; g. and men adopted the Dhamma, after Brahmā had adopted it, 36, 41 sq.;—the disciple of Buddha will overcome the world of the g., 10 (i), 16; envy the Arhat, 10 (i), 28, 49; 20, 233; not even g. could change into defeat the victory of a man who has vanquished himself, 10 (i), 31 sq.; the Buddhist view of the g., 10 (i), 31 sq. n.; 11, 162-5; the uncharitable do not attain the world of the g., 10 (i), 48; we shall be like the bright g., feeding on happiness, 10 (i), 53, 53 n.; the virtuous praised by the g., 10 (i), 59, 86; the true Brāhmaṇa is he who has risen above all bondage both to men and to g., 10 (i),

93 sq.; do not know the path of the Arhat, 10 (i), 95; (ii), 115; world of g., Māras, and Brahmans, 10 (ii), 14, 30, 45, 96, 142 sq., 208; 11, 187, 288; vehicles of the g., 10 (ii), 23; 21, 345, 350; 36, 117; cried out against the injustice of killing cows for sacrifices, 10 (ii), 51; the g. worship Indra, 10 (ii), 52; g. and men depend on desire, 10 (ii), 55; the g. hear the well-spoken words of Vāśava, 10 (ii), 64; the pious householder goes to the g. by name Sayampabbas, 10 (ii), 66; g. as adepts of Buddha and friends of Buddhists, 10 (ii), 85 sq., 185 sq.; 13, 81 sq.; 20, 401; are subject to time, 10 (ii), 90; a Muni is to be worshipped by g. and men, 10 (ii), 91; Buddha, the enlightened of g. and men, 10 (ii), 96; the thirty-three (Tidasa, Tāvātimsa) g., 10 (ii), 125; 11, 18, 32, 32 n., 48; 17, 101, 107; 35, 11, 13; a god, or Brahman, or Iṇḍa, the husband of Sugā, 10 (ii), 189; Buddha has penetrated all things concerning the g., 10 (ii), 213; good men called g., 11, 20 sq. and n.; Buddha, the teacher of g. and men, 11, 27, 41, 54, &c.; 19, 331; 21, 119 sq.; 35, 167, 237; can, by intense meditation, cause an earthquake, 11, 45 sq.; their royal city Aśakamandā, 11, 100, 248; 35, 3; their existence depends on Karma, 11, 119 sq. n.; world of Brāhmanas and Samanas, g. and men, 11, 152 sq., 187, &c.; the wheel of the empire of Truth set rolling by Buddha, cannot be turned back by any god, 11, 153 sq.; seven kinds of g., 11, 154, 154 n.; an immeasurable bright light beyond even the power of the g., appeared in the universe, when Buddha founded his kingdom of righteousness, 11, 155; converted by Buddha, 11, 155 n.; 19, 240 sq.; 36, 248-50; 49 (i), 180; the higher g. are opapātika, there being no sex or birth in the heavens, 11, 214 n.; aspiration to belong to one or other of the angel hosts (deva-nikāya), is a spiritual bondage, 11, 227, 231 sq.; cloud-spirits of cold, heat, air, wind, and rain, 11, 255 n.; deities residing in trees, 13, 126; 35, 242; they

who honour the g. by offerings, will be honoured by the g. in return, 17, 103; are liable to old age, decay, and death, 19, 18, 18 n., 159 sq., 275, 275 n., 371; pay worship to *Bṛihaspati*, 19, 78; subject to transmigration, 19, 160, 224; 35, 12 sq., 38; established by Buddha, 19, 193; if *Īśvara* be the maker of the world, people ought not to adore more g. than one, 19, 207; the site of *Pāṭaliputra* protected by g., 19, 250; Buddha god over all g., 19, 262 n., 348; 35, 167; 36, 12, 56, 83, 125, 215, 219, 274, 279, 281, 283, 285, 290 sq., 295, 298, 300-2, 305 sq., 305 n., 310, 312-15, 317, 319, 323-5, 327, 331, 337, 340 sq., 344-6, 352-4, 358, 363-5, 368; immortal, but not self-existent, 19, 271 n.; are filled with fear, 19, 287, 337; general griet in heaven when a Deva's day of merit comes to an end, 19, 287, 287 n.; names, different classes, and numbers of g., 19, 308; 21, 4 sq.; 49 (i), 129, 141, 157 sq., 180, 196 sq.; (ii), 26, 30; praise *Nirvāṇa*, 19, 309 sq.; worship Buddha, 19, 337; 49 (ii), 165, 201; Buddha as a god, 21, xxiv-xxviii; after hearing Buddha's law, beings may come to be g. or men, *Indras*, *Brahmas*, or rulers of the universe, 21, 125; g. and men will behold each other in Buddha-fields, 21, 194; protect the *Bodhisattva*, 21, 274; voices of g. and *Nāgas*, heard by the preacher, 21, 339; the *Aka-niṣṭhas* and *Ābhāsvaras* in the *Brahma-world*, 21, 340; girls, wives, youths and maidens amongst the g., 21, 342; *Devanikāyas*, *Brahmakāyikas*, and *Mahābrahmas*, 21, 342, 345; odours exhaled by the g., 21, 342, 345; the preacher discerns g. and demons by his smell, 21, 344 sq.; rebirth among the g., 21, 436; 35, 124; shout their approval, when *Nāgasena* preaches and attains to insight, 35, 22, 26, 29; considered as Buddhist laymen, 35, 31 sq., 31 n.; 36, 248-50; *Nāgasena* is capable of discussing things with the g., 35, 37; men who, even in their human body, mounted up to the abode of the Thirty-Three, 35, 172; mystic

cults of certain g., 35, 266; different from the spirits called 'not men' (*amanussā*), 35, 279, 279 n.; evil deeds cannot be concealed from the g. who can read the hearts of men, 35, 295; Buddha is above the god of g., 35, 300; soul and g., 36, xxii sq.; the parrot who caused the heaven of the Thirty-Three to shake, 36, 6; Buddha, chief of g. and men, 36, 55 sq., 120; exalt *Vesantara* on account of his gift, 36, 116; change of precedence among the g., 36, 127 n.; *Akanizha*, the highest of all g., 36, 130; men who in this life already attained to glory in *Tidasapura* (city of the g.), 36, 145 sq.; dreams caused by a god, 36, 157, 160 sq.; miracles caused by g. out of pity for men, 36, 175; miracles worked out of pity for g. and men, 36, 175; certain g. called 'The Formless Ones,' 36, 187 sq.; Buddha's religion for g. and men, 36, 214, 217-21, 221 n., 229, 240, 242, 321, 327; preachers of the Law become g., 49 (i), 185, 187; where Buddhism is preached, there shall be no fear of g., *Nāgas*, *Yakshas*, &c., 49 (i), 188; no difference between g. and men in a Buddha country, 49 (ii), 12, 42, 62; where the *Trāyastriṃsa* and other g. live in *Sukhāvatī*, 49 (ii), 37; the pleasures of *Paranirmitavaśavartin* g., 49 (ii), 40; in the train of Buddha, 49 (ii), 70, 90 sq.; Buddhas, *Bodhisattvas*, *Bhikshus*, and g., 49 (ii), 189; obtain *Bodhi*, 49 (ii), 199. See also *Angels (c)*, and *Fairies*.

(k) G. IN GAINA RELIGION.

On g. in Gaina religion, 10 (i), 32 n.; worship of prophets as g. by *Gainas* and *Buddhists*, 22, xxi; a *Gaina* should not trust in the delusive power of the g., 22, 77; a *Gaina* should not say 'the god rains' but 'the air rains,' nor speak of the god of thunder, god of lightning, 22, 152; *Mahāvīra's* existence among the g., 22, 190, 218 sq.; the four orders of g., *Bhavanapatis*, *Vyan-taras*, *Gyotishkas*, and *Vimānavāsins*, 22, 191, 195, 202, 252; bustle among the g. and goddesses at the birth and death of *Mahāvīra*, 22,

191 sq., 251 sq., 256, 265; the name Venerable Ascetic Mahāvīra was given by the g., 22, 193, 256; Mahāvīra's parents, after living as ascetics, were born as g., 22, 194, 256; the Kundaladharas, the Laukāntika and Maharddhika g., 22, 195; miracles performed by the g. when Mahāvīra retired from the world, and reached the highest knowledge, 22, 195-202; orders and numbers of g., 22, 222 sq.; 45, 183, 183 n.; disputes occurring in the assemblies of g., men, and Asuras, 22, 268; sages who though no g. have obtained the powers of g., 22, 268; state of the g., one of the happy existences, 22, 268 n.; saints born among the g. in their former existence, 22, 271, 281; 45, 35; the body of monks who fast longer than four days is inhabited by a deity, 22, 300 n.; Mahāvīra surrounded by g. and goddesses, 22, 311; the pious monk will be honoured by g., Gandharvas, and men, 45, 8; pious monks reborn as g. of great power and small imperfections, 45, 8; men born as g. according to their actions, 45, 15, 30 sq., 57, 61, 84, 259, 384, 415, 417; *to the highest regions, in due order, to those where there is no delusion, and to those which are full of light, where the glorious (g. dwell)—who have long life, great power, great lustre, who can change their shape at will, who are beautiful as on their first day, and have the brilliancy of many suns—to such places go those who are trained in self-control and penance, monks or householders, who have obtained liberation by absence of passion,* 45, 23; the life and pleasures of the g. surpass human pleasures a thousand times and more, 45, 29 sq.; the state of the Kevalin higher than that of the g., 45, 30 n.; shower down a rain of perfumed flowers and water, and heavenly treasure, at the conversion of a Brāhmana, 45, 54; a monk should not be frightened by voices of g., 45, 72; pay homage to a chaste monk, 45, 77; long life of the g., 45, 84, 84 n.; calamities produced by g., animals, and men, 45, 110, 181, 255; descend from heaven to celebrate the re-

nunciation of a saint, 45, 114 sq.; attend the meeting of Kesi and Gautama, 45, 121; conjuring a god, a means of extorting alms, employed by bad monks, 45, 133 n.; carnal love towards divine beings, 45, 139; from desire of pleasure arises the misery of the world, the g. included, 45, 187; duration of Lēsyās of g., 45, 202; classification and description of g., and duration of their life, 45, 225-9, 381; why people are born as Abhiyōgidēvas, Kilvishadēvas and Asuras, 45, 231 n.; the world created by the g., 45, 244; even g. must suffer for their deeds, 45, 250; the Suparna g. reside in the Sālmālī tree, 45, 290; the Lava-saptamas, the highest of those g. who live very long, 45, 291; do not reach final beatitude, 45, 331; some pious men become liberated saints, others g., 45, 331 sq., 352; commit sins, 45, 356; Gainas should believe that g. and goddesses exist, 45, 408. *See also* Vimānas.

(1) ANGELS AND ARCHANGELS IN ZOROASTRIANISM.

A. assist the Mazdayasniāns against demons and demon-worshippers, 5, 11 sq., 224-30; how each of the archa. can best be propitiated, 5, lxii, 372-9; thirty a. and archa., 5, 103-5, 103 sq. n.; no a. come to the body of him who does not perform ablution, 5, 299; all worship reaches either the a. or the demons, 5, 310; a. and archa. invoked, praised, worshipped, 5, 312-14; 18, 324, 357; 37, 31 sq., 168, 232-4, 277, 293 sq., 298, 303, 315 sq., 438, 444 sq., 463; 47, 51, 95; the activity of the seven archa., 5, 357, 357 n.; archa. are intangible spirits, but must be worshipped, 5, 372 sq. n.; the thirty a. and archa. presiding over the days of the month, 5, 401-6, 406 n.; 23, 3; heavenly and earthly a. invoked, 18, 3; spiritual life and glory for the soul owing to the a., 18, 22 sq.; they dwell in heaven, 18, 57, 275; Srōsh to be revered separately from all the other a., 18, 61, 61 n.; archa. assemble in the middle of the sky, 18, 87; a. vanquish wizards

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(m) G. OR SACRED BEINGS (YAZATAS, YAZDÂN) IN ZOROASTRIANISM.

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(n) CHINESE SPIRITS OR SPIRITUAL BEINGS (KWEI-SHÂN).

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(o) FALSE G. IN ISLÂM.

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- Gôpaîtô**, the spiritual chief of *Aîrân-vêgô*, 24, 87, 87 n.
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- Gopaka**, n. of a Thera, 17, 238.
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- Gopî**, or Ku-i, wife of Buddha, 19, xx sq.
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- Gosâla** *Makkhaliputra* (Pali, *Gosâla*), *see* *Makkhali-Gosâla*.
- Gôsasp**, *see* *Gôgôsasp*.
- Gôs-aûrvan** (*Gôsûrvan*, *Gôsûrûn*), soul of the primaeval ox, 4, 294 n., 295; 5, 20 sq., 20 n., 21 n., 163; 18, 380, 380 n.; 37, 407; the wailing and complaint of G., 5, 20 sq., 163; 37, 237-40, 318, 390, 393; the same as *Gôs*, 5, 402, 405; 23, 110; protects *Keresâsp* from hell, 18, 380; 37, 199, 199 n. *See also* Animals (i).
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- Gosruti** *Vaiyâghrapadya*, n.p., 1, 75.
- Gôst-i Fryân**, one of the immortals, 5, 195, 195 n.
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- Gotamaka** *Ketiya*, at *Vesâlî*, 11, 40, 58.
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- Gotamas**, family of *Rishis*, 32, 109, 125; 46, 52, 100, 102; worship the *Maruts*, 32, 169, 176.
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- Gotamîputra**, n. of a teacher, 15, 225.

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- Hareth**, n. of Satan, 6, 161 n.
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Heaven (Sky, Heavenly world).

(a) H. (Thien), a supreme and moral power in China.

(b) H. and Rulers in China.

(c) H. and Earth in China.

(d) H. or Svarga world in India.

(e) H. (Dyaus) as a deity in India.

(f) H. and Earth in India.

(g) H. (Āsmān, Garōdmān) in Zoroastrianism.

(h) Plurality of Heavens.

(a) H. (THIEN) A SUPREME AND MORAL POWER IN CHINA.

The term Thien or H. interchanged with Tî and Shang Tî (God) to denote the Supreme Power, 3, xxiv sq., 196-8, 477 sq. n., 354; 39, 15-18; sacrifices offered to H., 3, 39, 134, 302, 317 sq.; 27, 36, 427, 437; 28, 202, 217 sq.; sends down calamities (on the of-

fender), 3, 51 sq., 108, 120-2, 157 sq., 160 sq., 170, 177 sq., 236, 266, 408-10, 417-19; 27, 256, 279; 40, 107; virtue moves H., 3, 52; appeal to (azure) H. in sorrow, 3, 52, 184, 360 sq., 364, 418, 428 sq., 434 sq., 434 n., 435 n., 439, 439 n., 441, 444; the source of moral laws, 3, 55 sq., 129, 169; punishments appointed by H., 3, 77, 83, 85-7, 90, 126, 130, 132, 135, 219; warnings of H. conveyed by eclipses and the like, 3, 81, 81 n.; sends down misery or happiness and length of years on men according to their conduct, 3, 89, 99, 101, 109, 119, 174, 207; 16, 299 sq. n.; 40, 246; the way of H. is to bless the good, and make the bad miserable, 3, 90; 16, 285, 286 n.; makes no mistakes, 3, 90, 417; 16, 230, 230 n.; the bright requirements of H., i.e. the worship of the gods and ancestors, 3, 96; 28, 415; calamities sent by H. may be avoided, but from those brought on by one's self there is no escape, 3, 98; 28, 359; secures the tranquillity of the people, aiding them to be in harmony with their condition, 3, 139, 139 n.; fulfilling to the end the will of H., one of the five sources of happiness, 3, 149; decree of H. is not to be changed, 3, 157, 161, 236; the will of H. intimated by divination, 3, 159, 189 sq.; awful though H. be, it yet helps the sincere, 3, 167; H.'s appointments are not unchanging, 3, 171, 379 sq.; 28, 420 sq.; approves, if spirits are used only at sacrifices, 3, 176; the bright principles of H., 3, 176, 197; sacrifices ascend to H., 3, 177; the aged have matured their counsels in the sight of H., 3, 185; the favour of H. is not easily preserved, not to be depended on, 3, 206; the virtue of great H., 3, 206, 209, 259; the dread majesty of H., 3, 208, 210, 241, 262, 264, 380, 380 n.; *Great H. has no partial affections; it helps only the virtuous*, 3, 212; services to spirits and to H., 3, 217; 'the way of H.,' or virtuous conduct, 3, 248; 16, 229, 372; 27, 39 sq., 367, 389; 28, 268; 39, 121 sq., 210; 40, 257-9; the oppressed declare their innocence to H., 3,

256, 354, 357 sq.; those who preside over criminal cases are the shepherds of H., 3, 259; accordance with the will of H., 3, 260, 379; 16, 261; allows us to make use of punishment, 3, 260; is impartial, but men ruin themselves, 3, 264; prosperity sent down from H., 3, 306; 16, 286, 318, 322, 323 n.; the ordinances of H. are deep and unintermitting, 3, 314, 357; 16, 251, 251 n.; 28, 322; made the lofty hill, 3, 316; its appointment is not easily preserved, 3, 329 sq., 330 n.; inspects all our doings, 3, 330; does not weary in its favour, 3, 335; sends inflictions, is charged with injustice and cruelty, 3, 351-3, 353 n.; the calamities of the lower people do not come down from H., 3, 357; the angry terrors of compassionate H. extend through this lower world, 3, 358; bad officers do not stand in awe of H., 3, 358; what H. confers, when once lost, is not regained, 3, 359; who art called our parent, 3, 361; azure H. invoked against slanderers, 3, 361; offerings made to the ancestors, that their descendants may receive the blessings of H., 3, 370, 370 n.; the way of H. is hard and difficult, 3, 376; the doings of high H. have neither sound nor smell, 3, 379 sq., 380 n.; model of action afforded by H. to men, 3, 380 n.; 16, 414, 415 n.; 39, 146, 161, 365-7; 40, 208; enlightens the people, 3, 409, 409 n.; gave birth to the multitudes of the people, 3, 410, 425; great H. is intelligent and clear-seeing, 3, 410, 416; it is not H. that flushes your face with spirits, so that you follow what is evil, 3, 411; those whom H. does not approve of sink down in ruin, 3, 414; is letting down its net of crime in which are many calamities, 3, 428 sq.; mysteriously great H. is able to strengthen anything, 3, 429, 429 n.; filial piety is the method of H., 3, 473, 479; 'H. in the midst of a mountain,' symbolical of great accumulation, 16, 37, 300, 300 n.; will set its seal to the virtue of him who restrains himself, 16, 155, 157 n.; symbolic meaning of H., 16, 213 sq., 214 n.; 'the

Heavenly or H.-given seat,' 16, 218, 218 n., 223 n.; diminishes the full and augments the humble, 16, 226, 226 sq. n.; 'the procedure of H.,' characterized by change, 16, 229, 229 n.; progress proceeding from correctness is the appointment of H., 16, 234, 234 n.; sincerity is the response of man to H., 16, 263, 264 n.; in its motion, is a symbol of strength, and of untiring activity, 16, 267, 268 n.; divination is 'help extended to man from H.,' 16, 351; the sage rejoices in H. and knows its ordinances, 16, 354; produced the spirit-like things, and the sages took advantage of them, 16, 374, 374 n.; he whom H. assists is observant of what is right, 16, 375 sq.; 'the great man,' the equal of H., 16, 417, 418 n.; 28, 327; sends down rain, 27, 201; decision in law courts 'according to the judgement of H.,' 27, 236; the most forlorn of H.'s people, 27, 244; the blessing of H. secured by ceremonies, 27, 371, 376, 376 sq. n.; the author of all things, 27, 377 n., 430; produces the seasons, 27, 378; rules of ceremony have their origin in H., 27, 388; the border sacrifice an illustration of the way of H., 27, 430; harmony of H. and man, 28, 210; 39, 144, 332 sq.; 40, 257-64; by ceremonies and music man becomes H.-like, 28, 224; the supreme Decider, 28, 233, 233 n.; a filial son serves his parents as he serves H., 28, 269; commands of superiors taken as if from H., 28, 288; accordance with the nature of H. is the path of duty, 28, 300, 301 n.; the superior man does not murmur against H., 28, 306 sq., 338; 40, 242; perfection of nature characteristic of H., 28, 317; the superior man knows H., 28, 325; the Tâoistic idea of Thien or H., 39, 15-18, 154, 196, 196 n.; 40, 112 sq., 112 n.; a great sage called 'H.,' 39, 17 sq., 299, 299 n., 301-3; the full possessor of Tâo is like H., 39, 60; the work of the Tâoist like that of H., 39, 111 sq.; is lenient, but does not allow offenders to escape, 39, 116; though H. hates the ill-doer, yet its

judgements do not always prove that he who suffers is an ill-doer, 39, 116 sq.; presides over the infliction of death, 39, 117; the Tào or way of H. is unselfish, that of man selfish, 39, 119; there is no other H. but what belongs to man's own mind, 39, 129, 182; unity with H. obtained by renouncing worldly life, 39, 150; 40, 12; K'ing completed his bell-stand, when his H.-given faculty and the H.-given qualities of the wood were concentrated on the work, 39, 150; 40, 22 sq.; the Southern Ocean is the 'Pool of H.,' 39, 164, 167; the notes or sounds of H., 39, 177 sq., 178 n.; as a synonym of Tào, 39, 178 n., 182, 182 n., 185, 185 n., 229 n., 234 n., 278 n., 306; 40, 61, 61 n.; that the Master of the Left has but one foot, is from H., not from man, 39, 200; death and life ordained from H., 39, 241; to be regarded like a father, but the Tào to be loved more, 39, 241 sq. and n.; creatures cannot overcome H., 39, 248 sq.; *the small man of H. is the superior man among men; the superior man among men is the small man of H.*, 39, 253, 253 n.; what disturbs the regular method of H. causes disorder in the world, 39, 302; spirit-like, and yet requiring to be exercised, 39, 305; those who do not understand H. are not pure in their virtue, 39, 306; he who has forgotten himself has become identified with H., 39, 318; the ancients sought first to apprehend H., the Tào came next, 39, 336; six extreme points and five elements belong to H., 39, 346; the music of H., 39, 348-51; 'the gate of H.,' 39, 357; union (between father and child) by H.'s appointment, 40, 35; 'a man in appearance, but having the mind of Heaven,' description of a master of the Tào, 40, 42, 42 n.; Tàoist teacher called H., 40, 51, 68; the harmony of H. will come to him who looks only at the Tào, 40, 61; the people of H. are those whom their human element has left, 40, 82; those who cannot stop where they cannot arrive by means

of knowledge, will be destroyed on the lathe of H., 40, 83; the door of H. is non-existence, 40, 85; the sage is skilful H.wards, but stupid manwards, 40, 88 sq.; the true men of old did not by their human efforts try to take the place of H., 40, 110; the sage follows the direction of H., 40, 116, 199; if the breath of creatures be not abundant it is not the fault of H., 40, 139; the mind of man more difficult to know than H., 40, 209; regarded as the primal source by the sagely man, 40, 215; protects the good man, 40, 237; the bad man slights H.'s people, 40, 239; to H. belong the five mutual foes (elements), and the same five foes are in the mind of man, 40, 258 sq.; has no feeling of kindness, but the greatest kindness comes from it, 40, 261 sq.; when H. seems most wrapt up in itself, H.'s operation is universal in its character, 40, 262; the title 'H.-honoured,' 40, 265 sq.; 'H.-endowed men,' 40, 265-8; ether and destiny depend on H., 40, 268. *See also* God (b).

(b) H. AND RULERS IN CHINA.

'Son of H.,' designation of Chinese sovereigns, 3, xxv, xxv n., 83, 113, 120, 144, 220, 244, 325, 352, 406, 425, 428, 467 sq., 468 n., 472, 483, 485; 16, 88, 285; 27, 82, 99, 107 sq., &c.; 28, 31, &c., 347; 39, 307 n., 308 n., 331; 40, 158, 170, 181, 189-91, 195; appoints the kings, 3, 45, 47, 50, 58, 62, 99, 119, 121, 128, 134 sq., 154, 157, 167, 181, 196-9, 207 sq., 210, 217, 236, 244, 308, 312, 316, 335, 378, 381, 389, 394, 402, 404; 16, 276 sq. n.; 27, 108 sq.; 28, 347; 39, 338, 338 n.; the work of government is H.'s, men must act for it, 3, 55; protects and establishes the king, and makes him virtuous so as to enjoy every happiness, 3, 91, 93, 96, 98, 101, 104, 162, 347 sq.; virtuous kings give heed to the commands of H., 3, 104; intelligent kings act in accordance with the ways of H., 3, 115; King Thang became equal to great H., 3, 118; wicked King Shâu does not reverence H., 3, 125; made rulers for the help of the

people, 3, 126, 264; loves the people, and punishes wicked sovereigns who do not carry out the mind of H., 3, 126-8; the oppressed people cry to H., 3, 127; gave the Great Plan to Yü, 3, 140; sends a thunderstorm to reveal the virtue of Tan, 3, 155 sq.; the king, the servant of H., which has assigned to him a great task, 3, 159; overthrow of a dynasty no usurpation, but the will of H., 3, 166, 184, 196-9, 213-17; guides and protects kings who are obedient to H., 3, 185 sq.; the king shall be the mate of great H. and reverently sacrifice, 3, 186; king prays to H. for a long-abiding decree in his favour, 3, 187 sq.; the king responds to the favouring decree of H., 3, 192; favours those who obey the king, 3, 200, 218; the inflictions of H. carried out by the king, 3, 200; indulgence in ease is not the way to secure the favour of H. for a king, 3, 203; deceased ministers associated with H. in sacrifices to it, 3, 207, 207 n.; that kings have good ministers is a favour of H., 3, 208, 210; the princes of Yin kept reckoning on some decree of H., 3, 214, 216; approved of the ways of Wän and Wü, and gave them the four quarters of the land, 3, 245; commissioned the swallow to give birth to Shang (Hsieh), 3, 307; Thang received the blessing of H., 3, 310; sent Í Yin down as a minister to Thang, 3, 311; by its will is inspecting the kingdom, 3, 312; sacrifice to H. associated with King Wän, 3, 317; the correlate of H., 3, 319 sq.; 476 sq., 476 n.; 16, 46 sq.; 28, 201 sq.; a great sovereign gives rest even to great H., 3, 325, 325 n., the purpose of H. carried out by Wü in the plain of Mû, 3, 342; grants blessing to the prince (Hsi), 3, 345; blessing of H. invoked by the king for his lords, 3, 373 sq., 374 n.; the posterity of Wü will receive the blessing of H., 3, 394; robbers and oppressors have no fear of the clear will of H., 3, 407, 407 n.; a king invokes H. to allay a drought, 3, 422 sq.; Thang overcame Hsiâ, and Wü Shang, in accordance with

the will of H., 16, 254; a general in whom the king has reposed entire confidence has 'received the favour of H.,' 16, 276, 276 n.; the ancient sovereigns were helped by H., 16, 383; the ruler on his tour of inspection announces his arrival to H., 27, 216; emperor's sacrifice to H., 27, 222; gives the eulogy for a deceased emperor, 27, 333 sq., 334 n.; whatever good the son of H. possessed, he humbly ascribed its merit to H., 28, 233; is with the virtuous ruler, 28, 308 sq.; desiring to know men, the wise ruler should know H., 28, 313; the purposeless and yet powerful spontaneity of H., a pattern for rulers of the world, 39, 143 sq., 307-14, 307 n., 318, 318 n., 330-38, 346; a son of H., and a co-worker with H., 39, 207; the sons of H. are those whom H. helps, 40, 82. See also Rulers.

(c) H. AND EARTH IN CHINA.

Are the parents of all creatures and things, 3, 125, 476; 16, 238 sq., 356, 357 sq. n., 429 sq.; 40, 12, 94; worshipped, sacrifices to them, 3, 129, 405 n.; 27, 116, 116 n., 225, 227, 323, 329, 373, 397, 410, 425; 28, 253, 265, 271 sq.; addressed by King Wü when going into battle, 3, 135; worshipped during a drought, 3, 420, 420 n.; are a pattern for the conduct of men, 3, 473; 16, 39 sq., 238 sq., 281, 282 n., 359 sq., 360 n.; 27, 380-4, 387 sq.; 28, 305, 326 sq., 393; 39, 52, 66, 334-8, 364; 40, 60 sq.; are served with intelligence by showing filial piety to fathers and mothers, 3, 484 sq. and n.; their marriage, and their sons and daughters, 16, 49 sq.; symbolism of their reciprocal influence, 16, 223 sq., 224 n., 418-21; harmony between them symbolical of harmony in the state, 16, 227, 227 sq. n.; 28, 100, 104, 106; 'the mind of H. and E.' the love of life and of all goodness, 16, 233, 233 n.; nourish all things, 16, 235; correctness and greatness seen in the character of H. and E., 16, 240, 241 n.; their union emblematic of marriage, 16, 242, 243 n., 257, 258 n.; 27, 55; are separate, but the work which they

do is the same, 16, 243; H. dispensing and E. producing, 16, 247, 248 n.; by their union (marriage) all things spring up, 16, 250; 27, 439 sq.; 28, 265; undergo their changes, and the four seasons complete their functions, 16, 254, 262; their interaction symbolical of men's operations, 16, 259, 259 n.; H. is lofty and honourable, E. is low, hence their symbols *Kbien* and *Khwan* (male and female), 16, 348 sq.; H., E., and man (ruler), the 'three Powers,' 16, 351, 351 sq. n., 402, 402 sq. n., 423 sq., 424 n.; 27, 377 sq.; 28, 115, 115 n., 256 sq., 300 sq., 301 n., 319, 319 n.; 40, 258-60; the *Yi King* made on a principle of accordance with H. and E., 16, 353 sq.; their great attribute is the giving and maintaining life, 16, 381; all things were produced after H. and E., 16, 433, 435; are in harmonious co-operation in spring, 27, 255; begin to be severe in autumn, 27, 285; no intercommunion of H. and E. in winter, 27, 298; the rules of propriety are rooted in H. and have their correspondencies in E., 27, 367; separated from the Grand Unity, 27, 386 sq.; harmony and graduation in them, 28, 99; music has its origin from H., ceremonies from E., 28, 100-5, 114 sq.; a pattern for the relation of ruler and minister, 28, 103 sq.; represented by musical notes, 28, 111; music the lesson of H. and E., 28, 128, 130; worshipped at the ruler's ploughing of the field, 28, 222; virtue of ancient rulers equal to that of H. and E., 28, 281 sq.; 40, 48 sq.; great as they are, men are dissatisfied with some of their actions, 28, 304; their characteristics, 28, 322; evolved from the *Tào*, 39, 67 sq.; 40, 290 sq., 293; unite and send down the sweet dew, 39, 74; the Great Powers whose influences extend to all below and upon them, 39, 143, 307 sq.; do nothing, and yet there is nothing that they do not do, 39, 149; 40, 3 sq.; there is nothing which H. does not cover, and nothing which E. does not sustain, 39, 228, 258; clearly under-

standing their virtue is what is called 'The Great Root,' and 'The Great Origin,' 39, 332; regarded by T'is and kings as their author, 39, 333; H. has a more honourable, E. a lower position, 39, 335 sq.; the principles of H. and E. to be followed, 39, 381; cause inflictions, such as hunger, thirst, &c., 40, 37 sq., 38 n.; under the control of the *Tào*, 40, 47, 47 n.; body, life, his nature, and his offspring are only entrusted to men by H. and E., 40, 62 sq.; how it was before H. and E., 40, 71 sq.; to respond to the feeling of H. and E., the right thing for a *Tàoist* ruler, 40, 95; the sage embraces them both in his regard, 40, 105; are grandly complete by doing nothing, 40, 106; happiness only in the pursuit of the perfect virtue of H. and E., 40, 107; are the greatest of all things that have form, 40, 128; *Tàoists* of later ages no longer saw the undivided purity of H. and E., 40, 217; the bad man appeals to them to witness to the mean thoughts of his mind, 40, 242; H. is pure, E. is turbid, H. moves, E. is at rest, 40, 250; their method proceeds gently and gradually, 40, 263; the *Tào* is in H. and E., but they are not conscious of it, 40, 267. *See also* Nature.

(d) H. OR SVARGA WORLD IN INDIA.

The five men of Brahman, the doorkeepers of h., 1, 47; is the altar on which the *Devas* sacrifice the *Sraddhâ* libation, 1, 78; obtained by esoteric knowledge, 1, 129 sq., 153, 233; 8, 368; 15, 177; 44, 177, 264; the world of the gods, the reward of the sacrificer, 2, 140, 159; 12, 157 sq., 252, 254 sq., 260 sq., 266, 310, 345 sq., 450 sq., 451 n.; 26, 173, 307, 424, 449 sq.; 41, 7, 32 sq. and n., 286 sq., 322, 344 sq.; 42, 183-5, 187, 189-91; 43, 198-200, 217 sq., 267 sq., 279 sq., 391; 44, 38, 42 sq., 53, 56, 61, 68, 79, 81, 143, 151, 185, 190, 204 sq., 239, 280 sq., 297, 309 sq., 328, 473, 482 sq.; 46, 24; 48, 681; 49 (i), 110; rewards in h., 2, 169 sq.; the reward of true witnesses, 2, 246 sq.; 33, 93; assault against a *Brâhmana*

causes loss of h., 2, 282 sq. and n.; fallen warriors go to h., 7, 18; 8, 46 sq.; 25, 230; the reward of good conduct and pious actions, 7, 108; 8, 158 sq., 159 n., 322, 327, 344, 360 sq.; 10 (i), 35, 35 n.; 11, 17, 91, 94 sq.; 17, 100; 35, 283, 283 n.; 36, 230; 45, 83; faithful wives will gain h., 7, 111; 14, 232; attained by worship of Vishnu, 7, 156; is a merely temporary good, sorrowful and not worth having, 8, 48 sq. and n., 240; 19, 74 sq., 80, 121, 159 sq., 203 sq., 206; 48, 177, 181; 49 (i), 72 sq., 76 sq.; the gods pass upwards to the world of h. by penance, 8, 389; 44, 91 sq., 505; a few only go to h., 10 (i), 47; better than going to h. is the reward of the first step in holiness, 10 (i), 48; the Arhat sees both h. and hell, 10 (ii), 116; one tooth of Buddha is honoured in h., 11, 135; living in the forest as a hermit is the road to h., 14, 291, 294; there is no death in h., 15, 4; reached by the road of the Fathers, 15, 177; 42, 170; birth in h., the aim of ascetics, 19, 74 sq., 79 sq.; 49 (i), 72 sq., 76 sq.; Buddha ascends to h. to preach to his mother, 19, 240 sq. and n.; he who makes peace in the Samgha will be happy in h. for a kalpa, 20, 254, 268; the gods convey the sacrificer to h., 26, 190; *'may there be a place for me in the world of the gods!'* With this hope he offers whoever offers: that same sacrifice of his goes to the world of the gods; and behind it goes the gift he gives to the priests, and holding on to the gift follows the sacrificer, 26, 342 sq., 345, 348 sq.; the dead go to h., 29, 242 sq.; that within which the h., the earth, &c., are woven, is Brahman, 34, xxxv, 154-62; if the Gaina maintains that h. exists, or does not exist, and is eternal or non-eternal, nobody will act for the purpose of gaining it, 34, 430; the Abhidhamma preached in h., 36, 248; the consecrated king supposed to have ascended to h., 41, 104, 104 n.; north-east the gate of h., 41, 252; prayer for h. after remission of sins, 42, 165 sq.; the firmament is

the world of h., 43, 250, 304; 'the life of a hundred years makes for h.,' 43, 323 sq.; begging alms from pious women makes for h., 44, 50; the gate of h. opened by sprinkling water in the northerly direction, 44, 82; the conclusion of the 'sacrifice to the Brahman' (Veda-study), 44, 96; out of the world of h. the gods formed the Udayaniya Atirâtra, 44, 140; Âdityas and Ângiras contend together who shall be first to reach h., 44, 152; the h. of the living, 44, 212; by the Brahman (the priesthood) he gains h., 44, 221; fathers led to the world of h., 44, 238; by means of the golden light the Sacrificer goes to h., 44, 303; the horse knows the world of h. and leads the Sacrificer to it, 44, 304-6; sacrificial horse led to h. where the pious dwell, 44, 319; the way to h. not known to the gods, but to the sacrificial horse, 44, 320; that is h. where they immolate the victim, 44, 323; by preparing the knife-paths, the Sacrificer makes for himself a bridge for the attainment of h., 44, 326; established upon the Brihâti, 44, 402 sq.; Sûrya is the heavenly world, 44, 502; the palace Saudharman in h., 45, 291; ridge of h., 46, 45; carrying Agni, they opened the doors of h., 46, 68. See also Brahman-world, Future Life, Sky, Transmigration, and Worlds.

(e) H. (DYAUS) AS A DEITY IN INDIA.

Used in a curse, 1, 251; invoked and worshipped, 2, 108; 29, 207, 242, 321; 32, 423; 44, 297 sq., 297 n., 505; 46, 110, 115, 127; 'If thou like, rain, O Sky,' 10 (ii), 3-5; Sky or Dawn, the daughter of Pragâpati, 12, 209; invoked to protect the bride, 30, 188; Father H., 41, 390; 46, 150; starry H., the bull with a thousand horns, 42, 105, 373; Vâisvânara as H., 43, 396; one of the eight Vasus, 44, 116; H. is day, dawn is night, 44, 298; Father H. committed incest with his daughter, 46, 74 sq., 78, 80; the two eyes of H., sun and moon, 46, 83, 86; Agni imparts strength to the Father H.,

46, 144; the Āngiras, sons of H., 46, 318; the red young child of H., probably Soma, 46, 360, 362.

(f) H. AND EARTH IN INDIA.

Their sons are the gods, 12, 225; Mother E. and Father H., 12, 229; 42, 50, 166, 207; 44, 238, 287, 325; 46, 144; when H. and E. are in harmony, it rains, 12, 241, 241 n.; invoked and worshipped together, 12, 248 sq., 253 sq., 369-73, 388; 25, 90; 26, 23, 104, 330 sq. and n., 396 n., 397; 29, 98 n., 126 sq., 161, 203 sq., 219, 290, 315, 337, 337 n., 367 sq.; 30, 59, 213; 32, 249 sq., 347; 42, 3, 14, 23, 48, 50, 89, 113, 115, 139, 296, 453; 44, 75, 75 n., 81, 337, 337 n., 342 n., 347, 449 sq., 484 sq., 488; 46, 23, 143, 253; salt, the savour of h. and e., 12, 278; were once close together, 12, 278 n.; dangerous are the paths between h. and e., 12, 356; as husband and wife, 15, 205, 220; the universe rests on them, 26, 19, 104, 292; 44, 87; endowed with strength and sap by the sacrificer, 26, 145, 194; beings enclosed between them, 26, 213 sq.; 46, 291; nothing is beyond them, 26, 396 n.; are the thirty-second and thirty-third gods, 26, 411; 'H. I, E. thou' 29, 36, 168, 282; 30, 190; Vedic student given in charge of them, 29, 306; 30, 154; 44, 87; 'H. am I, and I am E.', 29, 363; Pragâpati is H. and E., 41, 28; informed of the king's consecration, 41, 90; the parents or mothers of Agni, 41, 224, 350; 46, 168, 233, 249 sq., 291, 293, 336; Agni shines between them, 41, 273; the two worlds, are *retabsikâ*, 41, 383 sq.; the bestowers of happiness, 42, 57; parents of demons, 42, 67, 340; are the two sides of the war-chariot, 42, 120; hate him who slays a Brâhmaṇa, 42, 169; produced by Rohita (the sun), 42, 208; father and mother of plants, 42, 419; upheld by the Brahman, 43, 59; separated, 43, 75; fit into one another, 43, 126; deities of Brihat and Rathantara, 43, 330; are out- and up-breathing, 44, 488; the two worlds turned towards each other, 46, 67; filled by Agni, 46, 157, 229; the two variegated, great

goddesses, 46, 161, 163, 291; Agni invoked to make them inclined, 46, 194, 271; establish Agni as Hotri priest, 46, 244; the two wives, the two milch-cows of Agni, 46, 244, 246; the two well-established goddesses, turned to the East, 46, 245.

(g) H. (ĀSMÂN, GARÔDMÂN) IN ZOROASTRIANISM.

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(b) PLURALITY OF HEAVENS.

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51, 68, 71, 73 sq., 101 sq., 119, 128, 133 sq., 138 sq., 141, 191, 199 sq.; transcendental k. possessed by beings in a Buddha country, 49 (ii), 12 sq., 21, 49; highest perfect k. is neither a thing nor a no-thing, 49 (ii), 118. *See also* Avadhi, Brahman (b), Dahara-vidyâ, Kevala, Kista, Meditation, Sacred Books, Sambodhi, Sciences, Self (a), Udgîtha-vidyâ, Vaisvânaravidyâ, Veda (c, d), and Wisdom.

(d) CHARACTERISTICS OF K.

K. is the cause of everything, is the Self, is Brahman, 1, 245 sq.; 48, 63; is enveloped by desire, 8, 57; is enveloped by ignorance, 8, 65; is better than continuous meditation, 8, 100 sq.; is the highest thing, 8, 312; he who understands the qualities, enjoys them, but is not attached to them, 8, 327 sq.; is the characteristic of renunciation, 8, 349; speech is k., 15, 153; is a modification of the Self, and therefore one with it, 22, 50, 50 n.; a blind mind is worse than a blind eye, an ill-informed worse than an ill-tempered man, 24, 56; of k. no one knows a superfluity, of learning and skill one cannot be deprived, 24, 80; no matter shall be undertaken without having advice from the wise and relations, 24, 349 sq.; goodness has the form of k., darkness of ignorance, 25, 490 sq.; 34, 46, 48 sq.; the power of wisdom, of Sruti and Smṛiti, 29, 149; he who consists of k. is not the individual soul, but Brahman, 34, xxxviii, 233-6; defined, 34, 6; 48, 699; is not an activity, 34, 35 sq.; the individual soul consists of k., 34, 134; discarded by Tâoism as the cause of the decay of the Tâo, and of all evils, 39, 28-30, 49, 61 sq., 80-2, 90 sq., 108 sq., 123, 152, 198, 198 n., 288 sq., 293, 296 sq., 299; 40, 57-60, 63 sq., 73, 79, 224 sq., 285 sq., 294; the faculty of k. and the placidity blended together in the Tâoist, 39, 368 sq.; in the state of Perfect Unity men might be possessed of k., but they had no occasion for its use, 39, 369 sq.; what men know is not so much as what they do not know,

39, 377; the pursuer of the Tão, a child who has no k., 40, 32, 35; *to know to stop where they cannot arrive by means of k. is the highest attainment*, 40, 83; is in not knowing, 40, 268, 291, 293; the nature of the Tão, and the use of k., 40, 275-9; all k. is of the Real, 48, 119-24; is different from mere cognitions of sense, 48, 692.

(e) RESULTS OF K.

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all sins by pure k., 8, 355; is the highest happiness, 8, 378, 380; when the sage has departed, there is no k., as there is no duality, 15, 112 sq., 184 sq.; 34, 280 sq.; even by k. and wisdom one cannot contend with destiny, 24, 54; purifies the intellect, 25, 187 sq.; property acquired by learning, 25, 374, 374 n.; a man dying in the possession of true k., shakes off his good and evil deeds, 34, lxx; 38, 119, 225-30, 294 sq., 357 sq.; even beings who have reached true k. may retain a body for the discharge of certain offices, 34, lxxii; 38, 235-8; the weapon of a *Bhikkhu*, 36, 328 sq.; true k. is not purposeless, 38, 64; alone effects the purpose of man, 38, 285, 290-306; mere k. cannot effect the purpose of man, 38, 288 sq.; its fruit does not manifest itself at a later time only as the fruits of actions do, 38, 294; it is impossible for any one who has not reached true k., to refrain from all actions, 38, 399; through true k. the expanse of names and forms which *Nescience* superimposes on Brahman is dissolved, 38, 401; rewards for esoteric k. of sacrificial rites or terms, 44, 5, 7, 11, 14, 21, 23, 26, 28, 35, 38-45, 48, 50, 56, 66-8, 82-7, 112, 117, 130, 140, 144, 155-7, 159, 165, 170, 177, 182, 236, 239, 246, 249, 251, 253, 264, 271 sq., 335, 337, 370, 403, 406, 443, 455, 507-10; a king presents gifts of cows to the most learned in sacred k., 44, 113, 115; heretical belief in the inefficiency of k., 45, 83, 83 n.; wrong k. the root of all pain, 48, 9; through the power of k., the subtle body persists, even when the works have passed away, 48, 650; *whatever he does with k., with faith, with the Upanishads, that is more vigorous*, 48, 682-4, 688 sq., 691.

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Koṇiṇya, disciple of Mahāgiri, 22, 290.

Koka, his father King Sona, 44, 400.

- Kokālika**, or Kokāliya, a follower of Devadatta, 10 (ii), 118-21; 20, 251, 258 sq.
- Kokāliyasutta**, t. c., 10 (ii), 118-24.
- Kōkharēd**, Av. Kabvaredha, son of Aēsham and Mānūjak, 47, 143, 143 n.
- Kolañña**, see Samana-Kolañña.
- Kolita**, other name of Moggallāna, 13, 149 sq.
- Koḷivisa**, see Sona K.
- Koliyas**, of Rāmagāma, claim relics of Buddha, and erect a dāgaba, 11, 132, 134.
- Komārabhakkā**, see Givaka K.
- Kondañña** (Aññāta-K.), Buddha's first convert, 11, 153-5, 155 n.; 13, 97-9.
- Kong-mang-tsiang**, translator of the Kung-pen-K'i-King, 19, xxiv.
- Konika**, see Kūnika.
- Korah** (Qarūn), swallowed up by the earth for his pride, 9, 116 sq., 116 n., 121, 192.
- Kosala**, Brāhmanas of, come to Buddha, 10 (ii), 48; Buddha's family in the country of K., 10 (ii), 68; the beautiful city of the K., Sāvattī, 10 (ii), 184, 186; Buddha journeying through K., 10 (ii), 74; 11, 167; K. and Videha, 12, 104 n., 106; kings of Kāśi and K. celebrate the death of Mahāvira, 22, 266; generosity of the K. king, 36, 148. See also Videha.
- Kosambī**, n. of a great town, 10 (ii), 188; 11, 99, 247; 17, 285-308, 370-6; 20, 233-6.
- Kosaviñña**, Sk., the knowledge of the chest (name of Kbhāṇ. Up. 3, 15), 1, 49 n.
- Kosha**, the, a priestly race, 43, 392.
- Koshthavat**, one of the princes of mountains, 8, 346.
- Koṭigāma**, Buddha at, 11, 23 sq.; 17, 104-8.
- Koṭika**, other name of Susthita, 22, 288.
- Koṭivarshīyā Sākhā**, of the Godāsa Gana, 22, 288.
- Kottāta** (Mahā K.), a principal Thera, 17, 317, 359.
- Ko Yūan** (or Hsüan), a worker of miracles, 40, 248; supposed author of the K'ing K'ang King, 40, 248 sq., 254.
- Krafstar**, Phl., t. t., 'noxious creature,' 5, lxxiii. See also Animals (b).
- Krafstra-men**, and Daēvas, 31, 260, 260 n.
- Kraivya**, the Pāñkāla king, performed horse-sacrifice, 44, 397.
- Kratu**, a sage and a Pragāpati, 15, xlvii; 25, 14.
- Kratusthalā**, a nymph, 43, 105.
- Krauñkikiputra**, n. of teachers, 15, 226.
- Krikkhira**, see Penances.
- Kripa**, a Kaurava, 8, 38.
- Krīśānu**, a guardian of Soma, 12, 183 n.; 26, 72; the footless archer, aimed at Gāyatrī, 26, 78 n.; 42, 401.
- Krīśārva**, or King Lui'-ma, reborn in heaven, 19, 234, 234 n.
- Krishna**, son of Devakī, instructed by Ghora Āngirasa, 1, 52, 52 n.; son of Vasudeva, 1, 52 n.; Vishnu is K., 7, 296; 34, cxxvi; dialogue between K. and his friend Arguna, 8, 3 sq., 40-131, 97, 197 sq., 229 sq., 254, 310-12, 393 sq.; four classes of devotees of K., 8, 11; is dear to the man of knowledge, and he is dear to K., 8, 12, 75, 129 sq.; K. says: *even those, who being devotees of other divinities worship with faith, worship me only, (but) irregularly. For I am the enjoyer as well as the lord of all sacrifices*, 8, 12, 67, 84 sq.; none hateful, none dear to him, 8, 12, 85; how men become dear to K., 8, 12, 99-102, 128 sq.; receives the sin or merit of none, 8, 13, 65; also called Hrishīkesa, hero in the Kurukshetra battle, 8, 38 sq.; destroyer of Madhu, 8, 40, 42, 231; the Deity, 8, 42 sq., 49 sq., 52-131; creator and lord of all things, god of gods, lord of the universe, 8, 58, 67, 86 sq., 90, 93-8, 97 n.; though unborn, is born age after age for the protection of the good, 8, 58 sq.; created the castes, 8, 59; not defiled by actions, 8, 59; is not the cause of actions, 8, 65; the friend of all beings, 8, 67; those who worship, meditate on K., are united with K., he is the final goal of the Yogin's devotion, 8, 69, 79 sq., 84-6, 97, 100, 127 sq.; the devotee sees K. in everything, and everything in K., 8, 71, 74 sq.; worship

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great Brahman the womb, 8, 107; he who worships K. becomes fit for union with Brahman, 8, 110; his is the light of the sun, the moon, and the fire, 8, 112; knows the Vedas and Vedāntas, 8, 113; is placed in the heart of all, 8, 113, 129; is the fire of digestion, 8, 113; as earth supports all things, 8, 113, 113 n.; as moon nourishes all herbs, 8, 113; to be learnt from the Vedas, 8, 113 sq.; transfer of the embryo of K. from the womb of Devakī to that of Rohinī, 22, xxxi n.; history of K. in Gaiṇa legend, 22, xxxi n.; 45, 112 n., 113 n.; in Brahma Kalpa and in the line of K., the Laukāntika Vimānas are eightfold, 22, 195; Mount Girnār connected with the legend of K., 45, 115 n.; called Vishvakṣena, 45, 290 n.; K. and the cowherds' wives, 49 (1), 38 n. *See also* Hari, Kāṇha (Māra), Kṣava, Mādhava, Vāsudeva, and Vishnu.

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Kṣhāntivādin, the Rishi, Buddha born as, 49 (ii), 128.

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- Kûlâkarmān**, t.t., tonsure ceremony, *see* Child (6).
- Ku-fa-lan**, *see* Gobharana.
- Kû Hsi**, philosopher, on Confucius and the Shih King, 3, 280, 296-8; on Tâoism, 39, 23, 54, 56, 89; 40, 263, 272; on Phäng, 39, 167 n.
- Kû Hsin**, studied the subject of Life, 40, 16.
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- Kuh-yan-king**, t.w., 10 (i), lii.
- Ku-i**, *see* Gopi.
- Kû K'hi**, a sage accompanying Hwang-Ti, 40, 96.
- Kula**, Sk., t.t., 'family,' Gana and Sâkhâ, 22, 288 n.
- Kûla Bhâgavitti**, pupil of Madhuka Paingya, 15, 214.
- Kulanî**, mother of Sambhûta, when born as Brahmada, 45, 57.
- Kûla Sîlam**, t.c., 11, 189-91.
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- Kullûka**, his commentary on the Manu-smṛiti, 25, cxxx sq., cxxxvi sq., and *passim*.
- Kumâlana**, and Dharmaprahârâda, 2, 98, 98 sq. n.
- Kumâra**, god, was formerly a man, 2, 263 n.; demon K. converted by Buddha, 19, 244; n. of a demon harassing infants, 29, 296; a form of Agni or Rudra, 41, 160; the war-god, 42, 325 sq.
- Kumâra Âtreya**, author of Vedic hymns, 46, 367.
- Kumârâgîva**, translated the 'Sermons of Asvaghosha,' 19, xxx, xxxiv sq.; Chinese translation of the Saddharma-pundarikâ, by K., 21, xx sq., xxiii sq., xl-xlii; on a passage of Lâo-ze, 39, 76, 90; translated the smaller Sukhâvatî-vyûha, 49 (ii), vi sq.; translated the Vagratkbedikâ into Chinese, 49 (ii), xiii.
- Kumârahârîta**, n. of a teacher, 15, 119, 187, 216.
- Kumâra-Kassapa**, his ordination, 13, 229; the eloquent Thera, 35, 275, 275 n.
- Kumâra-Kâryapa**, n. of a Bhikshu, 49 (ii), 2.
- Kumârila**, philosopher, his date, 8, 31 sq.; quoted by Medhâtithi, 25, cxxi sq.; knew our Manu-smṛiti, 25, 613.
- Kumbhândas**, Virûdbaka surrounded by myriads of kotis of, 21, 373.
- Kumbhin**, n. of a demon harassing infants, 29, 296; 30, 211.
- Kumbhînasi**, an evil demon, 42, liv.
- Kummâra**, n. of a village where Mahâvîra meditated on the Self, 22, 200.
- Kunâlâ**, the river Erâvatî near it is very narrow, 22, 297.
- Kunâru**, the handless, smitten by Indra, 43, 275.
- Kunda**, a fiend, who is drunken without drinking, 4, 223; 23, 334.
- Kûnda**, or Mahâkûnda, the smith, asks Buddha how many kinds of Samanas there are in the world, 10 (ii), 15; serves Buddha with a meal of boar's flesh, his last repast, 11, 70-3, 83 sq.; 19, 285 sq., 285 n., 365-71; 35, 242 sq.; attends Buddha during his last hours, 11, 82 sq.;

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(a) NAMES, EPITHETS, ATTRIBUTES, APPEARANCE OF THE M.

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106; 46, 22, 293; the roarers, roar like lions, 32, 106 sq., 159, 210, 369; 46, 292; the chasers of the sky, 32, 107, 154, 333, 363; shine like the heavens with their stars, 32, 159 sq., 295, 299; their names, 32, 167; 43, 213; as wild boars with iron tusks, 32, 169, 176 sq.; all of the same age, dwell in the same nest, 32, 179; are strong and bounteous, 32, 210, 240 sq., 293; shining like snakes, 32, 293; golden-breasted, 32, 295 sq., 299, 333, 340, 416; golden-jawed, 32, 295, 301 sq.; brilliant like fires, 32, 295; terrible like wild beasts, 32, 295; are they called *Daragvas*? 32, 296, 306 sq.; the constant wanderers, 32, 296; with the clouds as if with glittering red ornaments, 32, 296, 307 sq.; with their birds, 32, 319, 321; called *Vasus*, 32, 334, 374, 378, 386, 412; like wild bulls, 32, 337, 390, 402; obtained their immortal name, 32, 340; are lords of *Amṛita*, 32, 343; are like red horses, like heroes eager for battle, 32, 347; *Evayāmarut*, 32, 363-5; flame-born, 32, 369; strong, wild, furious, 32, 373 sq., 400 sq.; play about like calves, 32, 374; fleet like racers, 32, 374; with sun-bright skins, 32, 387; of reddish hue, 32, 390, 395; called *Ribhukshans*, 32, 390 sq., 395, 400; the strong hunters, 32, 392; called *Ādityas*, 32, 412 sq.; like priests, like kings, like youths of the hamlets, 32, 416; are like winds, 32, 416; *M.*, *Vasus*, *Ādityas*, &c., 34, 202, 216; the all-knowing *M.*, 41, 20; the lords of the northern region, 43, 102; givers of rain, fire-tongued increasers of *Rita*, 46, 38, 292.

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(c) DEEDS OF *M.*, *M.* MYTHS.

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(e) WORSHIP OF M., AND THEIR RELATION TO MEN.

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(a) M. ON BRAHMAN, THE LORD, THE SELF.

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- (a) In Brāhmanism.
- (b) In Buddhism and Gaina Religion.
- (c) In Zoroastrianism.
- (d) In Chinese Religions.
- (e) In Islām.

See also Good Works, Righteousness, Sin, and Virtue.

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- Padmaprabha**, n. of a Tīrthakara, 22, 280.
- Padmasrī**, n. of a Bodhisattva Mahā-sattva, 21, 4, 399-403, 405, 429.
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- Padmīla**, disciple of Vāgrasena, 22, 288.
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- Paḍramgōs**, to be corrected to Ptolemēōs, 37, xlv sq.
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- Paēsanghanu**, the holy maid, 23, 225.
- Paēsatah** Paitisrīra, n.p., 23, 203, 213, 216.
- Paēsis**, a n. of the Drug, 23, 308.
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- Paḡapati**, Pali for Pragāpati, q. v.
- Paggota**, king of Uggēṇi, cured by Givaka, the physician, 17, 186-90.
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- Pahlavas**, mentioned in Manu-smṛiti, 25, cxiv-cxvii; degraded Kshatriyas, 25, 412, 412 sq. n.
- Pahlavi**, inscriptions deciphered, 4, xxi; language, writing and pronunciation, 5, xi-xxii; 18, xx-xxii; to be taught to priests only, 24, 360.
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- Pāi**, duke of, contended for Kḇū, which led to his extinction, 39, 380.
- Pāi** = 3ze-shang, q. v.
- Paigavana**, *see* Sudās P.
- Paīla**, worshipped at the Tarpana, 29, 122, 149, 220.
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- Pain**, and pleasure alike to the devotee, 8, 110; threefold source of p., 8, 159, 159 n.; pleasure and p. inconstant, 8, 245; the effect of attachment, 8, 250, 250 n.; of the quality of passion, 8, 292 n., 301 n.; mankind pierced by the arrow of p., 10 (ii), 55; origin of p., 10 (ii), 193-5; by destruction of the Āsava there is an end of all p., 11, 300, 307; the chain of cause and effect, cause and end of p., 35, 79, 82 sq.; destruction of p. by Nirvāṇa, 35, 106 sq.; removal of p. the aim of renunciation, 35, 124; caused not only by Karman, 35, 191-5; Buddha finds out the origin and stopping of p., 49 (i), 152-5; five worldly sufferings (birth, old age, sickness, death, parting), 49 (ii), 169, 169 n. *See also* Opposites, Pleasure, and Truths (the four noble).
- Paīṅgi**, worshipped at the Tarpana, 30, 245, 245 n.
- Paīṅgiputra**, n. of a teacher, 15, 224 n.
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- Pairs**, of every species, created, 8, 244; such as good and evil, day and night, 8, 276 sq.; of opposites, *see* Opposites.
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- Paitisha**, the most Daēva-like amongst the Daēvas, 4, 224, 224 n.
- Paitishahya**, worshipped, 31, 198, 205, 210, 216, 220, 224, 335, 338, 368, 370, 372.
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- Pāṭina-vamsa-dāya**, Buddha at, 17, 309-12.
- Pāṭittiya**, Pali t.t., *see* Sins (b).
- Paṭṭeka-Buddha**, is worthy of a dāgaba, 11, 93 sq., 93 n. *See also* Buddha (j), and Holy persons.
- Pakudha-Kakkāyana**, n. of a teacher, 10 (ii), xii, 86 sq.; 11, 106; 35, 8; an Arhat possessed of Iddhi, 20, 79; his materialistic philosophy, 45, xxiv sq.
- Palāgala**, t.t., courier of a king, 41, 64.
- Pālāgalī**, t.t., a king's fourth wife, of low caste, 44, 313 n., 349, 387.
- Palāsa tree**, *see* Trees.
- Pali**, old Vedic forms in, 10 (ii), xi sq.; P. Suttas, *see* Suttas, and Tipiṭaka.
- Pālita**, a merchant, father of Samudrapāla, 45, 108.
- Palmistry**, *see* Divination.
- Pāmsava**, *see* Asat P.
- Pān**, superintendent of officers' registries, 27, 154; or Kung-shū Zo, 27, 184, 184 n.
- Pāndava**, n. of a mountain at Rāga-grīha, 10 (ii), 68; 49 (i), 106.
- Pāndavas**, and Kauravas, battle of, 8, 2 sq., 37 sq.; 19, 330; Buddha like the P. in heroism, 49 (i), 106.
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- Pāṇḍu**, Arguna, son of, 8, 229 sq., 255; incurred death by having intercourse with his wife, 49 (i), 45.
- Pāṇḍuka**, one of the Khabbaggiya-Bhikkhus, 17, 329 sq., 339, 341 sq.
- Pāṇḍubhadra**, disciple of Sambhūta-vigaya, 22, 289.
- Pāṅg** 3ū, the long-lived, 39, 146, 364.
- Pāṇini**, his date, 8, 33; 12, xxxv-xxxix; and the Vaiyākaranas, 25, 1 sq.; the sūtras of P., and the Paribhāṣhās, 30, 312; quoted, 38, 428; 48, 69, 778.
- Panis**, Agni concealed by the, 12, 245.
- Pañitabhūmi**, Mahāvīra at, 22, 264.
- Pañkadasī**, quoted, 34, xcii.
- Pañkaganāḥ**, five-people, 34, xl, 257-62, 258 n. *See* Five-people.
- Pañkagnividyā**, knowledge of the five fires, a text, so called, 1, 274; 34, lxxxiii, cviii; 38, 187. *See* Fire.
- Pañkālakanda**, n. of a teacher, 1, 255.
- Pañkālas**, or Pāñkālas, Svetaketu in the assembly of, 1, 76; Kurus and P. in Vedic literature, 7, xv sq.; 12, xli-xliii, xlii n.; Brāhmanas of the Kurus and P., 15, 121, 145; Pravāhana Gaivali in the settlement of the P., 15, 204; fight in the van of the battle, 25, 247, 247 n.; kings of P., 44, 397, 400; 45, 58, 60 sq.; were formerly called Krivis, 44, 397 sq.; enormous offering-gifts received by the Brāhmanas of the P., 44, 398. *See also* Kuru-Pañkālas.
- Pan-kāṅg**, removes the capital from the north of the Ho to Yin on the south of it, 3, 103-12.
- Pāñkarātra**, the followers of the, i. e. the Bhāgavatas, 34, 442; system of P. explained in the Mahābhārata, 48, 528 sq.; declared by Nārāyaṇa, 48, 529-31; Sāṅkhya, Yoga, Vedas, and Aranyakas together are called P., 48, 530. *See also* Bhāgavatas.
- Pāñkarātra-sāstra**, 'a great Upanishad,' the work of Vāsudeva himself, 48, 528.
- Pāñkarātra-tantra**, sets forth the Bhāgavata theory, is authoritative for the Vedāntin, 48, 524-31.
- Pañkarikha**, Kapila, and Āsuri, 15, xl; a heavenly being, converted by Buddha, 19, 242; a Smṛiti writer, 34, 291 n.
- Pañkatantra**, and Mahābhārata, 8, 139, 139 n.
- Pañkavimsa-brāhmana**, *see* Tāndya-mahābrāhmana.
- Pāñki**, n. of a teacher, 12, 61, 61 n., 300.
- Pannapattiya**, *see* Pūrnapatikā.
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Pão-hăng, see Í Yin.

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Pão Shû-yâ, friend of Kwan Kung, 40, 101 sq., 101 n.

Pão-sze, female favourite of Nieh, 3, 265.

Pao-yun, translator of the Fo-pen-hing-king, 19, xxviii.

Pào Ziào, committed suicide, 40, 173, 173 n.

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Pâpâ, Mahâvîra died at, 22, 264, 269.

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Papañka, Pali t.t., delusion, 10 (ii), 175.

Para Âtâra, Kausalya king, offered a horse-sacrifice, 44, 397.

Parâbhavasutta, t.c., 10 (ii), 17-19.

Parables (Allegories, Similes).

(a) Their occurrence in general.

(b) P. and similes referring to agriculture.

(c) P. and similes referring to animals.

(d) The king in p. and similes.

(e) Plants (and trees) in p. and similes.

(f) Other p. and similes arranged alphabetically according to catchword.

(a) THEIR OCCURRENCE IN GENERAL.

P. illustrating the rewards of charity, 6, 41 sq.; struck out by God, 6, 234, 241, 243 sq., 258; 9, 78, 185; illustrating the soul's entrance into the foetus, 8, 242; the desert of life, and the forest of Brahman, 8, 284-8; Buddha teaches by p., for men are ready to catch the meaning of what is taught under the shape of p., 21, 129; p. illustrating Buddha's preaching, and his attitude towards the good and the wicked, 35, 235-7; a wife conciliates her husband with what belongs to him—a royal barber pleases a king with a golden comb belonging to the king—a novice serves his teacher with alms belonging to the teacher—so Buddha is pleased by parables preached by himself, 35, 302; illustrating the greatness of Nirvâna, 36, 178-80, 189-95; showing the advantages of keeping the vows, 36, 255-61; 'sixty-seven (and thirty-eight) similes of Arhat-

ship, 36, 275-373; illustrating the antagonism between Tâoism and knowledge, 39, 30; illustrating the advantage of being useless, 39, 132, 217-22; allegory of 'the State of Established Virtue,' 40, 30 sq.; list of narratives, apologies, and stories in the writings of Kwang-ze, 40, 298-310; showing the difficulty of performing the duties of a monk, 45, 92 sq.; illustrating the principal Gaina doctrines, 45, 123-8.

(b) P. AND SIMILES REFERRING TO AGRICULTURE.

Simile of the barley reapers to illustrate the use of reasoning and wisdom, 35, 51; the farmer who stops ploughing and sowing is aware that his granary is not filled—so he who is not to be reborn, is aware of the fact, 35, 65 sq.; ripe grain is guarded from water, but when it is green, it is given water (no remedy for one whose allotted time has come to an end), 35, 215; the Karumbhaka grass does not disgrace the healthy rice (backsliders not the religion of Buddha), 36, 73 sq.; some men get the seed to grow without a fence, others have to make a fence (some become Arhats at once, others only after recitation, &c.), 36, 93; the Kumudabhandikâ corn grows quickly, the much more valuable rice takes six months to grow (virtue lasts longer than vice), 36, 148 sq.; the crop dying for want of water, or destroyed by worms, or by a hail-storm (comp. premature death of men), 36, 171-3; the husbandman removes weeds, &c., before he ploughs and sows (the vows taken before attaining to Nirvâna), 36, 269 sq.

(c) P. AND SIMILES REFERRING TO ANIMALS.

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tall tree and the low shrub, and their shadows, 35, 127 sq.; an owl, when a phoenix went passing overhead, looked up to it and gave an angry scream, 39, 391; how a certain ruler tries to treat a bird like a man with feasts and music, 40, 8 sq., 26; a mantis pounces on a cicada, a large bird takes its opportunity to secure them both, Kwang-ze might have shot the bird, but lets it alone, 40, 39-41; men abandoning worldly pleasures compared to birds, 45, 67 sq.; the life of monks like the life of pigeons, 45, 91 sq.; the crane produced from an egg, and the egg produced from a crane: the same with desire and delusion, 45, 185; birds of prey carrying off young birds: so unprincipled men will seduce a novice, 45, 324; a man taking a cripple on his cart, does a meritorious act, though he puts the *bullocks* to pain (causing sorrow by making gifts), 36, 116 sq.; the behaviour of bad bullocks put before a car compared to the behaviour of bad pupils, 45, 149-52; Buddha persuaded by the p. of the seed and of the *calf* to forgive Sâriputta and Moggallâna, 35, 301 sq.; the mis-believers shall not enter into Paradise until a *camel* shall pass into a needle's eye, 6, 142; the city guard and the *cat*, 11, 14; story of the hunchback catching *cicadas* on the point of a rod, 40, 14 sq. and n.; heretics compared to *deer* who dread safe places, but are not afraid of traps, 45, 240 sq.; the boy who, finding the Black *Dragon* asleep, takes a pearl from under his chin, 40, 211; young *elephants* who imitate the old ones, Devadatta emulating Buddha, 20, 260 sq.; see also *Elephants*; story of the goby *fish* who wanted a pint of water and is promised a stream when it will be too late, 40, 133; story of the scion of Zân who caught the huge fish, after fishing for a whole year in the Eastern Sea, 40, 133 sq.; men abandoning worldly pleasures—as the fish Rohita breaks through a weak net, as the herons fly through the air, 45, 66; the *frog* of the dilapidated well, bragging before the

turtle of the Eastern Sea, 39, 388 sq.; *gnat* and Udumbara tree, 8, 374, 379; the *hen* and her chickens, 11, 233, 233 n.; the hen and the egg—an endless series, 35, 80; hens without a cock, 39, 263, 263 n.; Milinda compares himself to a *lion* put in a golden cage, 35, 135; simile of lion, 36, 338-40; a keeper of *monkeys* proposes to give them in the morning three and in the evening four measures: they are angry; he gives them in the morning four and in the evening three: they are satisfied, 39, 185; the monkey dressed up as a duke, 39, 354; the monkey happy among the branches of high trees, but distressed among prickly trees and thorns, 40, 36 sq.; a starved *ox* might be tied up, an excited ox will escape (the ordinary man, and the Arahât), 36, 76 sq.; how the clever cook of King Wân-hui cuts up an ox, 39, 130, 198-200; *pigs* sucking at their dead mother, 39, 230; *rams* butting together, 35, 92 sq.; the ram fed with rice to be killed: so the ignorant man sins and enjoys pleasures, to gain hell, 45, 27 sq.; the *snail* with two horns on which are the kingdoms called Provocation and Stupidity, 40, 119 sq.; worldly pleasures abandoned—as a *snake* casts off the slough, 10 (ii), 1-3; 45, 66, 98, 253; the man whom a poisonous snake approaches even for the sake of curing him, is yet afraid of it—so beings in hell are afraid of death, 35, 212; the man who kills a serpent by destroying an anthill, 35, 234 sq.; the effect of snake poison removed by a snake charmer (comp. premature death), 36, 168 sq.; as the snake gathers dust (both on and in its body): so the fool accumulates sins by acts and thoughts, 45, 21; the *spider's* house, 9, 121; the spider with its thread (everything coming from the Self), 15, 105; the Sannyâsin draws in his senses, as a *tortoise* his limbs, 8, 342, 366; the purblind tortoise and the attainment of the condition of a human being, 35, 291 sq.;—the *khavai* desires to be like the *millipede*, the millipede like the *serpent*, the

serpent like the wind, 39, 148, 384 sq.; *mosquito* employed to carry a mountain, a *millipede* to gallop as fast as the Ho runs, 39, 389; using a carriage and horses to convey a *mouse*, trying to delight a *quail* with the music of bells and drums, 40, 26; why *foxes* and *leopards* are killed, 40, 29. See also Animals (k).

(d) THE KING IN P. AND SIMILES.

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(e) PLANTS (AND TREES) IN P. AND SIMILES.

Life like the plants that spring up and perish, 9, 19; the minds of men compared with the movements of a giant *bambú*, 35, 155–8; a *jasmine* bush is not disgraced by the fallen-off flowers (Buddha's religion not by backsliders), 36, 73; water fallen on a *lotus* flows away, 8, 289, 374, 379; 36, 70; the beings of this world compared to the different lotuses in a pond, 13, 88; the lotus flower produced in mud and water, but does not resemble the mud or water, 35, 117; the world a lotus-pool, the people lotuses, 45, 335–8, 355; as the soft fibres are extracted from the *Muṅga grass*, so is the devotee's self extracted from the body, 8, 249; *sandal wood* is not disgraced by a portion of it being rotten (Buddha's religion not by backsliders), 36, 74; a good word like a good *tree* whose root is firm and whose branches are in the sky: a bad word like a felled tree, 6, 241; worldly life represented as a great tree, which is eternal, and the seed of which is the Brahman, 8, 313, 370 sq.; the Creator compared to an orchard-owner, 24, 134–6; worshippers of Buddha compared with trees, 35, 151; a tree may be in full fruit, yet the fruits cannot be enjoyed until they have fallen (Buddha is omniscient, yet reflects), 35, 161 sq.; the trunk of a mighty tree is not shaken, though the branches may wave (the body, but not the mind of an Arhat suffers), 36, 77; a fruit from a high tree fetched by means of Iddhi (Arhatship attained at once), 36, 93 sq.; of the large calabash, the salve, and the large *Ailantus* tree, showing that nothing is really useless, 39, 128, 172–5; the *Vanishing Root* which makes men invisible (the magic power of love), 35, 281.

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Pragāpati.

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(b) Other mythological conceptions of P.

(c) Worship of P.

(d) P. as a teacher.

(e) P. in philosophy and mysticism.

(a) **P. A SUPREME GOD AND CREATOR; THE PRAGĀPATIS.**

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Prānas (breaths, breathings, life-winds, vital airs, organs of sense and action).

(a) Number of P.

(b) The five breathings.

(c) The P. as organs of sense and action.

(a) NUMBER OF P.

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(c) Certain Indian p. (alphabetically arranged).

(d) Zoroastrian p. in general.

(e) Zoroastrian p. for certain occasions, to certain divinities.

(f) Certain Zoroastrian p. (alphabetically arranged).

(g) Chinese p.

(h) P. in Islâm.

See also *Charms*, *Curse*, *Exorcisms*, *Imprecations*, *Speech*, and *Spells*.

(a) INDIAN P. IN GENERAL.

All sacrifices are contained in the hymns, 1, 112, 114; fired by hope does memory read the hymns, 1, 119; hymn of triumph, of one who has reached the world of Brahman, 1, 143; 'rich in p.' an epithet of Sarasvati, 1, 165; p. will not save a man who is in the bonds of death, 7, 82; those who neglect their p. defile a company, 7, 253; one intent upon saying p. sanctifies a company, 7, 254; an ascetic must not pronounce a benediction, 7, 280; the taint of p. is non-repetition, 10 (i), 61; worthlessness of hymns and sacrifices, 10 (ii), 41 sq.; the Brâhmanas, having composed hymns, went to the king to advise him to offer sacrifices, 10 (ii), 50 sq.; the teaching of p. for fire-sacrifice, a low art, 11, 199 sq.; spoken p. and thought p. convey the sacrifice to the gods, 12, 124 sq.; a student reciting p. shall stand in the daytime and sit down at night, 14, 42; more efficacious than sacrifices, 14, 128; 25, 45 sq.; great meritoriousness of reciting p., 14, 128 sq.; the fivefold obeisance to the Arhats, &c., is the best benediction, 22, 217, 224 sq.; sacraments for females without p., 25, 42; the muttering of a sacrificial formula is an occult form of sacrifice, 26, 20; p. are also sacrifices, 29, 159 sq.; sacrificial objects hallowed by p. must not be tossed about, 30, 331; gods delight in p., and p. delight in gods, 32, 86, 179; Sumati = p., 32, 219-21; Samsa means blessing or curse, or p. of praise, 32, 270 sq.; p. also are conducive to knowledge of Brahman, 38, 316; 48, 704; effect of p., 41, 235, 235 n.; ceremonies with and without p., 41, 341 sq.; p. is thought, 41, 352; sacrifices purified by p., 42, 211 sq.; fire of Rohita kindled by p., 42, 213;

list of p. and liturgies, 42, 226-8; by singing praises and sacrificing the gods do everything, 43, 73; p. and metres, 43, 330 sq.; hymn of praise is food for the gods, 44, 232; unsuccessful in the sacrifice is what is performed without a formula, 44, 276; praises and hymns necessary for final beatitude, 45, 159, 164; Agni invoked to announce to the gods 'this our newest efficient Gâyatra song,' 46, 16; *be magnified, O Agni, through this spell (brahman), which we have made for thee with our skill or with our knowledge*, 46, 24; worshipper expects reward for his p., 46, 46, 52, 327; the Âṅgiras have broken even fortresses by their hymns, 46, 74; Agni invoked to prosper the p., 46, 108, 303; p. compared with horses, 46, 164; p. compared to a cow yielding milk, 46, 194, 197; increase, strengthen the god, 46, 228, 240, 259, 391, 413; Agni is like a worshipper bearing the lights of p., 46, 259 sq.; Agni invoked for assistance in spells and hymns, 46, 266, 281, 350, 352; Agni gives wealth for p., 46, 300; Agni is the first-born son of the sacred spell, 46, 304; Agni has laid the p., like a burden, on the worshipper, 46, 335; godless people called 'hymnless,' 46, 366; the poet has fashioned his hymn like a workman a chariot, 46, 367; Agni led by p. and sacrifices, 46, 380; salvation (Sukhâvatî) obtained by p., not by works, 49 (ii), 98 sq., 98 n., 102; Lord of p., *see* Brahmanaspati.

(b) INDIAN P. FOR CERTAIN OCCASIONS.

P. to secure the life of sons, and at rites of conception, childbirth, &c., 1, 49 sq., 285-8, 286 n.; 14, 273; 15, 220-4; 29, 46-57, 180-6, 287, 290-300, 394-9; 30, 52-63, 208-18; for a man when his end approaches, 1, 52 sq., 261, 313 sq., 313 n.; 15, 199 sq.; hymns to be recited at the Mahâvratâ ceremony, 1, 157-72, 176-99, 202-4; at rites connected with the study of the Veda, 1, 246; 29, 143-50, 218-22, 322 sq., 325, 368; 30, 73-8, 161, 242 sq., 245 sq.; recited by a man who, speaking in an

assembly, does not please, 1, 264; to the Prânas, 1, 281 sq.; 14, 262-4; for travelling and returning home from a journey, 1, 288; 29, 96-8, 231; at expiatory rites, 2, 85 sq., 275 sq. and n.; 7, 153-5; 14, 250-2; 15, 312; 25, 272, 272 n., 330 sq. and n.; 44, 179-81, 188 sq., 191-6, 206-11; addressed to Rudra and his hosts, 2, 96; 12, 440-3; 29, 255-9, 352-4; 30, 92 sq., 221-4; daily p., 2, 105; 25, 151 sq.; 30, 19-22; at the Vaisvadeva ceremony, 2, 106-9, 106 sq. n., 109 n.; of a teacher, 2, 114; 15, 47 sq.; to the dead at funeral oblations and rites for the manes, 2, 138 n.; 7, 86, 86 n.; 11, xlii sq.; 12, 364-9, 426-36; 14, 267-70; 25, 123; 29, 103 sq., 107, 109-11, 206 sq., 239, 241-3, 246, 251-5, 355-7, 355 n., 421-4; 30, 106-13, 225-36; 44, 205, 430-4, 437-40; to be recited inaudibly by the hermit, 2, 157; twilight devotions (sandhyâ), morning and evening p., 2, 187, 187 n.; 7, 116 sq., 229; 12, 344 n.; 14, 126 sq., 163, 245-9, 246 n.; 25, 42, 44, 48 sq., 70, 70 n., 143, 252; 29, 74, 225 sq., 286 sq.; at penances, 2, 279, 287, 289-301, 289 n., 291 n., 295 n.; 7, 88, 93, 97, 121, 149, 151, 161, 165, 175 sq., 178 sq., 181-6; 14, 102 sq., 110 sq. and n., 116 sq., 120, 122, 125-9, 132, 134 sq., 215-17, 222, 294-302, 304-6, 316-22, 327 sq., 330; 25, 44, 48 sq., 63, 439, 451, 457, 459, 459 n., 467, 470, 476, 476 n., 479-82; 29, 287 sq.; for bathing, 7, 205-7; at the worship of Vishnu, 7, 208-10; p. muttered at sacred places confer eternal bliss, 7, 256; at rites for the protection of cattle, 7, 261 sq.; 29, 99-101, 215 sq., 258 sq., 354; 30, 87 sq., 184-6; 42, 143-5, 150, 303 sq., 351 sq., 359-61, 412-14, 490, 493; in praise of Vishnu, Indra, and Brihaspati, 7, 266; at Soma sacrifices, 12, 11, &c.; 26, 54, &c.; 42, 18, 562; at the preparation of the sacrificial fires, the Agnihotra libations and other rites of fire-worship, 12, 2, 275, 293, 298, 298 n., 300-2, 307 n., 317-22, 335-7, 346 n., 349-60, 389 n.; 29, 133 sq.; 30, 201-3, 267; on taking the vow of abstinence, 12, 3 sq.; at

the choosing of priests, 12, 6 sq.; 29, 193-7; at preparatory rites to a sacrifice, 12, 7 n., 11-175; special p. for Brāhmanas and Kshatriyas, 12, 35, 35 n.; p., rites, and knowledge of rites by which a sacrificer defeats enemies, 12, 35-7, 53, 57 sq., 66, 69, 97, 113, 130, 132 n., 139, 149 sq., 154 sq., 158 sq., 171, 182, 199, 236 sq., 269 sq., 298 sq., 340, 409, 416 sq.; 26, 119, 123, 142 sq., 171, 217, 243, 251 sq., 255, 262, 433; 41, 53 sq.; for new and full moon sacrifices, 12, 175-273; 29, 173-5; 42, 18, 559; benedictions for offspring, cattle, long life, health, and prosperity, 12, 226 sq.; 42, 47-63, 81, 220, 306 sq., 309, 341 sq., 364 sq., 381, 383, 455, 551 sq., 569 sq., 573, 623, 625, 668 sq.; 43, 108 sq., 109 n.; Hotrī invokes blessings on the sacrificer, 12, 248-56; at the Varuṇapraghāsa sacrifice, 12, 397-407; for the ceremony of adoption, 14, 76, 76 n.; at the readmission of an outcast, 14, 78; at rites of purification, 14, 160-2, 161 sq. n., 191, 195 sq.; 25, 183, 183 n., 188; to the sun for a sick person, 14, 215; invocations to gods, Rishis, &c. &c., at the Tarpāna, 14, 252-6; enjoined for ascetics, 14, 275-83; on departing from one's home, 14, 286, 289; at rites securing success, 14, 323, 333; at the horse-sacrifice, 15, 123 sq.; 44, 276-82, 282 n., 287 sq., 292-5, 297 sq., 304 sq. and n., 311-14, 316-36, 329 sq. n., 348 sq., 351-3, 356-9, 375-82 (Stotras and Sastras), 384-7, 391, 394; to Agni, Vāyu, Aditya, and Brahman, 15, 334 sq.; certain hymns connected with certain quarters, 15, 338-40; Buddha receives the Getaṇa with a p., 19, 231, 231 n.; hymns in praise of Buddha, 19, 352 sq., 357-9, 362-4, 368-70; 49 (ii), 162, 164; recitations of Bhikkhus as a protection to Buddha when his life is threatened by Devadatta, 20, 246 sq.; praises of Sthaviras, 22, 295; at meals, 25, 39 sq., 170, 173 sq.; morning p., 25, 153; 29, 19 sq.; at wedding rites, 25, 195 sq., 195 n.; 29, 21-46, 164 sq., 167-71, 277-90, 380-5; 30, 42-52, 187-99,

33, 165; p. that destroy poison, 25, 251; at the Dīkshā, 26, 5-11, 14, 16-29, 33 sq., 37 sq., 41-5; 44, 122; at hair shaving or cutting, 26, 6 sq., 7 n.; 29, 301-3; at animal sacrifices, 26, 162-217; 29, 176-8; at domestic ceremonies, 29, 19, &c., 30, 19, &c.; at the Upanayana ceremony, 29, 61-8, 188-93, 304-8, 400-2; 30, 64-7, 142-60; 44, 86 sq.; addressed to Agni, 29, 75 sq.; 42, 18, 559; 46, 1, &c.; at ceremonies relating to the Brahmaṇin, 29, 75 sq., 90-2; at house-building rites, 29, 92-6, 213-15, 345-9; 30, 123 sq., 204-7; 42, 140 sq., 343-8; at agricultural rites, 29, 98 sq., 126 sq., 215, 331-8; 30, 93 sq.; 42, 141 sq., 486, 499, 541; at the Ashvakās, 29, 102-5, 206 sq., 341-4, 417-24; 30, 98-110; for the ceremony performed when crossing water, 29, 127; for serpent worship, 29, 127-32, 201 sq., 204 sq., 257, 327-30, 338-41; 30, 90 sq., 94-6, 237-41; for the consecration of tanks, wells, ponds, and gardens, 29, 134-6; to avert evil omens, 29, 136-40, 224-6, 231; 30, 81, 180-4; recited before the performance of a sacrament, 29, 164; at the reception of guests, 29, 198-200, 273-6; 30, 129-31, 171-5; on mounting a chariot, and the like, 29, 209-11, 362-6; at the Samāvartana, 29, 228 sq., 313-16; 30, 83 sq., 162-71; for averting danger and misfortune, 29, 231-3, 247-50, 366 sq.; 30, 118 sq.; before battle, 29, 233-5; at connubial intercourse, 29, 290; to Indra and the Maruts, 29, 331 sq.; to the waters, 29, 349 sq.; to prevent a servant from running away, 29, 351; to Kāma or Lust, 29, 362; for one who cannot pay a debt, 30, 113; for the obtaining of special wishes, 30, 114-20, 124-8; 43, 340; for various magic and auspicious rites, 30, 176-9; to the moon, 30, 179; charms against diseases, 30, 219 sq.; 42, 59-62, 339, 341, 406, 456, 473; for rain, 32, 181; for health and wealth (*jām yóbh*), 32, 193 sq.; at ordeals, 33, 105 n., 106 sq., 106 n., 108 n., 109 sq., 111 n., 113-16, 119 sq., 253-5, 258-61, 319, 319 n.; recited by a widow, 33, 381; at the Vāga-

peya sacrifice, 41, 6 sq., 18-41; at the king's consecration, 41, 71-112, 133-5; 42, 111, 239; at the building of the fire-altar, 41, 154, 155 sq., 167-9, 193, &c.; 43, 3-12, 21, &c.; imprecations against demons, sorcerers, and enemies, 42, 64-93, 237 sq., 256 sq., 285, 295, 298, 334 sq., 389-404, 456-8, 475 sq., 495 sq., 544 sq., 602 sq.; diseases and misfortunes conjured upon others, 42, 66, 301; imprecations against enemies, 42, 88 sq., 117-33, 167 sq., 191, 201, 214, 221-3, 592, 660; 43, 105 sq., 155, 165 sq., 171; incantation to make a woman sterile, 42, 98, 545; incantations against a rival or co-wife, 42, 107 sq., 252-5, 354-6; for deliverance from calamity to all the gods, 42, 160-2, 628 sq.; wrong committed through imprecations, 42, 163; imprecations against the oppressors of Brâhmanas, 42, 169-72, 184, 430-6; for victory in a debate or assembly, 42, 644; at the seasonal sacrifices, 44, 78 sq., 78 n., 79 n.; night-hymns and day-hymns recited at sacrificial sessions, 44, 92; at the Sautrâmaṇi sacrifice, 44, 223-8, 230-4, 236-9, 242-5, 250-9, 264-8; at the Purushamedha, 44, 409 sq.; at the Prâvargya sacrifice, 44, 449-60, 462-89, 494-507; for wealth and for liberal givers, 46, 88 sq., 420 sq. (dâ nastuti); liturgical verses addressed to the sacrificial post, 46, 252-5; repeating the name of Buddha Amitâbha secures salvation, 49 (i), viii sq., 1; muttered by hermits before the shrines of the gods, 49 (i), 74; Gâthâs in praise of the Buddha Lokeśvararâga, 49 (ii), 7-9; Gâthâs in praise of Buddha countries and Buddhas, 49 (ii), 22-4, 70 sq.

(c) CERTAIN INDIAN P. (ALPHABETICALLY ARRANGED).

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offering p., 12, 117-20, 119 n., 135 n., 202 n., 387, 411-14, 416; 26, 105, 254 sq.; 44, 25 sq., 54 sq., 63-6, 247 sq., 262, 302; offering-formulas and *anumantraṇas*, 44, 40, 40 n.; the *Âpri* verses, forming the offering-p. at the fore-offerings of the animal sacrifice, 12, 400 n.; 26, 185 sq. and n.; 41, 169, 173 sq., 183 sq.; 44, 129, 244, 244 n., 302, 519; 46, 8-12, 153-6, 179 sq., 191 sq., 198-201, 236-9, 377 sq.; the *âpti* formulas, 41, 29 sq.; *Âsvinasâtra* and morning-litany, 44, 92-4; *Arakâsa* formulas, 26, 409; *Avid* formulas by which gods are informed of the king's consecration, 41, 89 sq.; the *Babishpavamâna* stotra, 26, 275 sq., 307 n., 309-11, 309 n., 310 n., 311 sq. n., 315; 44, 173; chanting the *Brahmasâman*, 26, 433-6; *gâyatra* songs, 46, 104, 154, 180; *gâyatrî*, see *Sâvitri*; *Grâva-stotra*, praise of the stones at the pressing of Soma, 26, 332 n.; the *Idâ*, *Sûktavâka*, &c., 44, 37, 42 sq.; the *katurbotri* formulas, 26, 452, 452 n.; the *Kayâsubhîya* hymn serves for mutual understanding, 1, 170; the *klipti* formulas, 41, 30 sq.; *Mahad uktham*, the Great Litany, 43, 110, 110 sq. n., 112 n., 113, 113 n., 167-9, 168 n., 222 sq., 273, 278; the Great Litany recited after the building of the fire-altar, 43, 281-9, 286 n., 298, 342, 342 n., 346-9, 366 sq.; *Mahânâmnî* hymns in the *Âitareya-âranyaka*, 1, xciii, xciii n.; the *Mahâvra Sâman* and Great Litany chanted at the Mahâvrata, 43, xxvi sq., 278, 281 n., 282-9, 282 sq. n., 286 n., 298, 342, 342 n., 346-9, 366 sq., 367 n.; the *Marut-vaiya* hymn for the noon-libation of the Mahâvrata, 1, 166-72; the *mâtrinâmâni* hymns, 42, 399; *Nârâsâmsâni*, recitals in praise of pious men, at the Purushamedha, 44, xxxii, xlii; the *Nigadas*, 12, 114 n., 202 n.; the *Nisbkevalya-sastra* at the Mahâvrata ceremony, 1, 172-97, 218-35; *Nivids*, solemn formulas of invocation, 12, 114 n.; 15, 139; 46, 119, 122; the *Pañka-dasa-stoma*, 26, 167; *Parimâda*

Sâmans, 43, 288, 288 n.; the *Patni-samyâgas*, 44, 25, 37, 42-4; the Abhyâroha of the *Pavamâna* verses, and other Stotras, 15, 83 sq.; the *Pavamâna* chants, during which the Soma becomes clarified, 26, 307-11, 315, 315 n., 332 n., 333, 333 n., 336 n., 357 n., 360 n.; 44, 235; *Pâvamâni* verses means of purification, 2, 5 sq.; *Praishas* of the *Maitrâvaruna* priest, 46, 10; morning-prayer (*prâtar-anuvâka*) on the day of the Soma feast, 26, 226-32, 229 sq. n.; 41, xviii; 43, 249, 249 n.; 44, 92-4; Gâna monk should recite the *Pratikramana-sûtra*, 45, 148 sq.; hymn to be chosen for the *pra-uga*, 1, 161-5; *Pravaramantra* by which Agni is invited to assist the sacrificer as *Hotri*, 12, 114-20, 114 n.; *Prishtha* consisting of seven elements, 44, 2, 170 sq.; 46, 335, 337 sq.; *Puro'nurvâkyâ* and *Praisha* and offering formula, 44, 391; *Puroruk* formula, 44, 391, 391 n.; *Sâmidheni* verses, recited at the kindling of fire, 12, 96-114, 120-4, 120 n.; 26, 13; 30, 345; 41, 167 sq., 172, 174, 183 sq.; 44, 24 sq., 35, 39 sq., 65, 350, 352, 355-8; *Samistayagus*, 44, 44; the *Sam-yuvâkas* or 'All-hail' blessings, 12, 254 sq. and n.; 26, 371, 371 n.; 44, 29, 37, 42-4; the *Sarpanâma* formulas, 41, 369-71; the *Satarudriya*, p. to Rudra, 43, 150-81, 298; *Saiya Sâman*, the true hymn, 41, 363, 363 n.; *Stotras* and *Sastras* at the allegorical sacrifice of concentration of mind, 8, 280; the different Stomas or forms of chanting stotras, 26, 308 sq. n., 313, 313 n.; Stotras or hymns of the *Udgâtri*, and *Sastras*, songs of praise, recited by the *Hotri*, 26, 323 sq. n., 325 sq. n., 326 sq. n., 336 sq. n., 339, 339 n., 361 n., 368-70 n., 373, 375, 387, 397 sq. n., 401, 401 n., 405 sq. n., 418 n., 451 sq., 451 n.; Stotras are taught in the three Vedas, and so also the meditations resting on them, 38, 282 sq.; Stotras and *Sastras*, Sâmans and Stomas, at Soma sacrifices, and sacrificial sessions, 41, xii-xxiv, 8 sq. n., 11 n., 12 n., 15 sq. n., 41, 41 n., 69 n., 81,

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(d) ZOROASTRIAN P. IN GENERAL.

Blessings pronounced by priests, 4, 86, 86 n.; spells (the Holy Word) heal better than the knife, or herbs, 4, 87, 87 n.; 23, 44; priests who know the Holy Word, perform the rite of purification, 4, 123; chanting the *Gâthas* and saying p., the duty of Zoroastrians, 4, 195, 287, 383; 5, 212 sq., 380 sq., 381 n.; 23, 316, 320 n., 344; 37, 35, 192; the Holy Word shall keep away the evil, 4, 232-4; rules for the priest with regard to the recitation of p. and singing of the *Gâthas*, 4, 317-31; 37, 195 sq.; the limits of the five *Gâthas* (*Gâhs*), 4, 331-7, 331 n.; the poor who recite p. celebrate the festival, but the rich who sacrifice, and do not recite p., do not celebrate it, 4, 337-9; 'stimulator of religious formulas,' a god, 5, 228; sin of interrupting p. by chatter, 5, 287 sq., 288 n., 290-3, 291 n., 321; 24, 11, 11 n., 283 sq., 283 n.; 37,

182, 182 n., 192, 192 n., 207, 477; when and why p. should be addressed to angels and archangels, 5, 312-14; inward p., 5, 321; 18, 134, 134 n., 135 n.; 37, 332; must be properly recited, not mumbled, 5, 327 sq., 370 sq., 370 n.; 24, 106; 37, 479 sq.; mystic signification of Gâthas and other p., 5, 352-69; how men are led to meditation and p., 18, 124, 124 n.; the sacred girdle a token of worship at p., 18, 124 sq.; prostrations during p., 18, 124 n.; 'the precinct of p.,' the place used for a ceremony, 18, 163; sin of not repeating the full grace before drinking, 18, 233-6, 233 n.; blessings and curses in word and thought, 23, 12, 12 sq. n., 20; the awful cursing thought of the wise, a genius, 23, 136, 153, 170, 191; the power of p. or spells against Daêvas and other fiends, 23, 160-2; 31, 382; blessing and curse, gâthas, p., and spells worshipped as deities, 23, 285; 31, 200, 206, 211, 217, 221, 226, 227 sq., 293-5, 326 sq., 331, 337, 340, 349, 361, 363 sq., 381 sq.; how the homage and glorifying of the sacred beings are to be performed, 24, 95 sq.; good works of no use unless performed with the authority of p., 24, 266 sq., 267 n.; 'the metric feet of zealous worship,' 31, 174; a p. of Zarathustra, 31, 230; p. and sacrifices offered to the gods, 31, 350 sq.; effectual invocation, 37, 196; those who pray become righteous, but not if they are wishful sinners, 37, 197; benefit of the liturgy, 37, 240 sq., 248, 333; perfection of p., 37, 298; the words of Zarathûst the best p., 37, 397.

(e) ZOROASTRIAN P. FOR CERTAIN OCCASIONS, TO CERTAIN DIVINITIES.

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repels the demons by singing sacred words, 4, 208-10; addressed to a tree, 4, 215; at purificatory rites, 4, 216 sq.; 18, 307, 307 n., 309, 309 n., 316 sq.; invocations of the creation of Ahura-Mazda, of the gods, &c., 4, 220-4; invocations for the protection of the family, addressed to the waters and the sun, moon, and stars, 4, 230-4; praise of the bull, 4, 231; invocation to the rain as a healing power, 4, 231; recited while putting on new clothes, 4, 245; Thraëtaona invoked against brigands, 4, 245 sq.; morning and evening p., 4, 246 sq.; for the benefit of a member of the family who is travelling, 4, 248; connected with sacrificial rites, 4, 248-50; 37, 94 sq.; benedictory formulas, 4, 369; 24, 269, 269 n.; on killing a serpent, 4, 371; for salvation in Paradise, 4, 386; recited by Gâyômarâ, 5, 18; about p. to be recited by a menstruous woman, 5, 277 sq., 278 n., 281; 24, 303 sq., 303 n.; for tying the sacred girdle, 5, 286, 286 n.; 18, 128, 130-3, 131 n.; at fire worship, 5, 299, 299 n., 333, 333 n., 371; when making water, 5, 318, 318 n.; 24, 317; Gâthas not to be recited over the dead, 5, 318; begging forgiveness for a person who has passed away, 5, 319 sq.; an Avesta to be recited by an unmarried man, 5, 323, 323 n.; on lying down and getting up, 5, 325 sq.; at the morning ablution, 5, 347; 24, 296, 313, 338; recited at sneezing, yawning, and sighing, 5, 352; 24, 265 sq.; 37, 452; Gâthas and Mâthras, and p. of blessings, for the propitiation of the Yazads, 18, 61, 61 n.; 31, 208, 213 sq., 223, 259, 270 sq., 274-6; before and after eating, 18, 133-6; 24, 282-5; 37, 167, 182 sq.; at the consecration of a sacred cake, 18, 141-5, 143 sq. n.; 24, 314, 316 sq.; liturgies at the sacred ceremony, 18, 160 sq., 166-9; at the Baresnûm ceremony, 18, 437, 442-4, 447-54, 448 n.; to Ardvî Sûra Anâhita for success in battle, 23, 84; for help, joy, and every bliss to Mithra, 23, 120 sq., 126-8, 133 sq., 138 sq., 142 sq., 144, 148 sq., 155; to the

Fravashis to avert dangers, &c., 23, 185-230; occasions when p. are recited, 23, 311-13; for the protection of the mother and the newly born child, 23, 341; daily and monthly p. to sun and moon indispensable, 24, 264, 264 n.; to Ashi Vanguhi for earthly goods, 23, 272 sq.; benedictions (*âfrîngân*) in honour of the departed souls, 24, 273 sq.; recited when disposing of nail-parings, 24, 275 sq., 275 n.; anything agreeable to be saluted with 'in the name of the sacred being,' 24, 276 sq.; recited to frighten away demons, 24, 292, 292 n.; no daily p. (*Nyâyîses*) enjoined on women, 24, 320 sq.; duty of thanksgiving, 24, 328 sq.; daily p. to sun, moon, and fire, 24, 341, 357 sq.; 37, 168; recited before sleeping and when restless, 24, 348 sq.; recited after a death, 24, 351 sq.; p. of Zarathustra for the people, 31, 5, 12 sq.; for Grace and for the Words of Revelation, 31, 14-24; to Haoma to drive away death and other evils, 31, 236 sq., 238-40, 243 sq.; for sanctity and its benefits, 31, 292 sq.; for the dwelling of the sacrificer, 31, 310-12; the well-timed p. for blessings as it rules in the order of p., 31, 351; benediction of the priest on giving legal decision, 37, 61; nightly p., 37, 163; at cohabitation, 37, 208 sq.; comfort for the spirit of the liturgy, 37, 296.

(f) CERTAIN ZOROASTRIAN P.
(ALPHABETICALLY ARRANGED).

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(f) THE SACRIFICER AT S. IN INDIA.

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7, 136, 155, 178 sq.; 14, 115, 122, 130, 239, 310; 25, 442; no impurity for those engaged in s., 7, 92; 14, 102; 25, 185; crime of killing one engaged in a s., 7, 133 sq.; s. at the ceremony of entering the order of ascetics, 7, 279; 14, 275-8; s. performed by the wicked, are s. only in name, 8, 116; lord of s. is the sacrificer, 12, 15, 44, 187; 26, 378; sacrificer is the victim, 12, 49 n.; s. is a man, i.e. represents the sacrificer himself, 12, 62, 78 sq., 78 n.; 26, 25, 25 n., 126 sq., 135, 139 n., 148 sq., 248, 248 n., 357 n.; 44, 298, 484, 504; the god and the sacrificer barter food and drink, 12, 416; Snâtaka must not go to a s., except as a priest, 14, 62; 25, 138; in so far as man sacrifices, he is the Devas, 15, 90; mortal sinner excluded from s., 25, 384; gods accept the offerings only of Brâhmanas who are purified by austerities, 25, 479; sacrificers caused by Goodness, 25, 495; foot of sacrificer used for measuring the high altar, 26, 119; Maruts sacrifice on the height of heaven, 32, 325, 328; one about to offer s. must not be arrested, 33, 18; one who makes illicit s. cannot be a witness, 33, 87; performed separately by a divided family, 33, 370 sq.; animals, gods, and Rishis do not perform s., 34, 197 n.; Sûdra unfit for s., 34, 224; performed even by priests who do not know the divinities of the s., 38, 254; sacrificer is Indra, 41, 13, 18; 43, 94; 44, 245; sacrificer, sprinkled with remains of offerings, 41, 38; Agni is the sacrificer, 41, 212; 43, xv sq., 146 sq., 186, 197, 201, 253, 262; s. and sacrificer invoked as divine beings, 42, 161; mystic connexion between s. and sacrificer, 43, xvi sq., 94, 279 sq.; 44, 26 sq., 38; sacrificer flies up to heaven in shape of the altar, 43, xxi sq.; sacrificer is Death, 43, xxiii; gods do everything with praise and s., 43, 73; sacrificer thrust out from his world by wrong procedure at s., 43, 94; sacrificer is with the Virve Devâs, with the gods, 43, 124, 202, 270; never-ending circle: sacrificer — gods — cow — sacrificer,

43, 221; Agni-consecration of sacrificer, 43, 225-9; sacrificer the body of s., the priests its limbs, 43, 280; 44, 236; God offered s. to one another, Asuras into their own mouths, 44, 22; when the Rishis were performing s., the Gandharvas came nigh and criticized it, 44, 29; death of sacrificer, 44, 197-205; the burning of the dead sacrificer in his fires, a s., 44, 204; the s. prospers through the priests, through the s. the sacrificer, 44, 231; sacrificer in heaven, 44, 231, 259, 303; *whosoever sacrifices, sacrifices after becoming, as it were, a Brâhmana*, 44, 348; sacrificer or presser of Soma, 46, 325; knowledge of s. only required of householders, 48, 698.

(g) SCIENCE OF S. IN INDIA (S. AND THE VEDA, S. AND HIGHER KNOWLEDGE, S. PERSONIFIED IN MYSTICISM AND LEGEND).

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joined with knowledge, 1, 3, 36, 36 n.; whatever is acquired for the next world by s. perishes in the case of him who knows the Self, 1, 127; performance of s., followed by a desire for knowledge, 1, 200 sq.; s. and Brahman, the twofold path, knowledge of Brahman being the true path, 1, 201, 201 n.; 8, 60-2; Krishna worshipped by the s. of knowledge, 8, 83 sq., 130; required as conducive to knowledge, 8, 147; 15, 41 sq., 179, 287; 34, lxxv; 38, 306-9, 313-15, 327 n.; 48, 9 sq., 699, 709-12; knowledge cannot be obtained by s., 15, xxvi; performance of s. leads to rebirths, while knowledge of Brahman leads to immortality, 15, 30-3; 43, 389 sq.; *understanding performs the s., it performs all acts*, 15, 57; 48, 555; relative value of s. and knowledge of the soul, 25, 501-4 and n.; 84, cvii; Vikalpa, an optional proceeding in the details of s. not allowed in the *Gñānakānda*, 34, xi; meditations on subordinate members of the s., 34, lxxvi, 199; 38, 192, 192 n., 222-5, 252-6, 281 sq., 320 sq., 345-9; 48, 664 sq., 675-7, 682-5, 707 sq.; cognitions compared with s., 38, 280; who is better, the self-offerer, or the god-offerer? 44, 38; *such, indeed, are the wilds and ravines of s., and they (take) hundreds upon hundreds of days' carriage-drives; and if any venture into them without knowledge, then hunger or thirst, evil-doers and fiends harass them*, 44, 160; those who knew Brahman, busied themselves chiefly with s., 48, 688; —man identified with s., 1, 50 sq., 223; 38, 220 sq., 265; 44, 19 sq., 155; Vāyu, the Wind, is the s., 1, 68 sq.; 26, 378; s., penance, restraint, are the feet of the Brāhmī-*upanishad*, 1, 153; fivefold is the s., 1, 223; 12, 16, 16 n., 142, 192, 280; 15, 91; 26, 24, 70, 88, 166, 241, 306, 390; 41, 249; 44, 125, 154, 405, 452 sq.; everything exists through s., 2, 214 sq. n.; 26, 155; s. represented as Vishnu, 7, 1-3, 9, 294; 44, 442; created, 8, 53, 120; 25, 12, 12 n.; 42, 225; 43, 403; Krishna identical with all s., 8, 83, 83 n.;

identical with Purusha-Pragâpati, 12, 8; 44, xviii, xx, 22, 454 sq., 484, 506; legends of the gods and the personified s., 12, 23, 140, 160-2; 26, 89, 231, 235; 44, 270 sq.; threefold is the s., 12, 32, 62 sq., 83, 86, 96, 127; 26, 35, 38, 81, 145 sq., 291; 44, 475, 501; is seventeenfold, 12, 143; the Dīkshâ, all s. and sacrificial fees come from the Highest Person, 15, 35; at the offering of which libation do the waters speak with a human voice? 15, 205, 207 sq.; Prâna and the s., 15, 275, 280; legend of Yagña and Vâk (S. and Speech), 26, 30-3; the outbreathing of s. personified in Soma, 26, 248, 248 n.; represented as a bird, 26, 264 sq.; S. (personified) is long-lived through sacrificial fees, invoked to give long life to the new-born child, 29, 294; has seven threads, 32, 253; s. supports the earth, earth the seat of s., 42, 199-201, 203 sq.; sacrificial rites symbolical of cosmogonic and theosophic theories, 43, xiii-xxvii; creation originating from s., 43, xiv; *primaevals* s. of Purusha or Pragâpati, 43, xiv sq.; Yagña or S. a Gandharva, 43, 232 sq.; all s. are a hundred and onefold, 43, 325; fire is the womb of the s., 44, 3; homage to the S. (personified), 44, 29; personified, its head, breath, eyes, &c., 44, 35-7, 124; the S. is the Year, 44, 38 sq., 154; the s. is cattle, 44, 116; how is it that S., Man, and Pragâpati do not exceed one another? 44, 165 sq.; couples (male and female) belonging to a s., 44, 240; is speech, 44, 343, 349; is the navel of the world, 44, 390; is a sphere especially pervaded by the power of Rīta (Right), 46, 297, 299; parts of s. fancifully identified with parts of human body, 48, 643 sq.

(b) INDIAN DOMESTIC (GRHYA) S.

Oblations of ghee offered by one who wishes to become dear to any man or woman, 1, 282 sq.; *there are five great s., and they, indeed, are great sacrificial sessions.—to wit, the s. to beings, the s. to men, the s. to the Fathers, the s. to the gods, and the s. to the Brahman*, 2, 47 sq. and n., 201,

217; 7, 193 sq., 211-17; 8, 216, 358; 14, 256 sq.; 25, 87-97, 127 sq., 132, 198 sq.; 29, 217, 271, 271 n., 319; 30, xx; 44, 95 sq.; 48, 17; student who has broken his vow of chastity offers an ass to Nirriti like a Pākayagña, 2, 85; 14, 215 sq.; 29, 361 sq.; at the anniversary of the wedding-day, 2, 100 sq. and n.; Vairvadeva ceremony, burnt-oblations and Bali-offerings made from the daily meals, 2, 104-9, 202 sq.; 7, 146, 192 sq., 220; 8, 216; 12, 245 sq., 245 n., 329 sq.; 14, 49 sq., 239 sq.; 22, 99; 25, 90, 90 n., 95, 95 n., 97, 124, 199; 29, 84-7, 89 sq., 133, 161 sq., 290 sq., 319-21, 387 sq.; 30, 22-5, 266 sq.; reception of a guest represented as a s. to Pragâpati, 2, 117 sq.; s. to Kubera to attain prosperity, 2, 151, 151 n.; hermit shall offer the five great s., 2, 195, 195 n.; 7, 276 sq.; 14, 259; 25, 199; Madhuparka offered to guests at s., 2, 205, 207; 30, 132; Sûdra may offer the Pākayagñas, 2, 234; offerings at marriage rites, 2, 305; 14, 205; 25, 195, 195 sq. n.; 29, 22-32, 34 sq., 37, 41-4, 167-71, 279-83, 287-9, 380-5; 30, 45-52, 187 sq., 190 sq., 196-8, 253, 259-68; 42, 96, 498; sprinkling the ground round the altar and putting fuel on the fire, duties of the student, 7, 116; the (four, seven) Pākayagñas, 7, 183 sq. and n., 190 sq.; 25, 46, 46 n.; 29, 12, 12 n., 15, 15 n., 20, 159, 163, 176, 276, 375; 30, xv sq., xxii-xxiv, xxiii n., 254; s. to the waters on crossing water, 7, 203; 29, 127; offerings to gods and manes after having bathed, 7, 206 sq.; by bathing he becomes entitled to perform the offerings to the Visve Devâs, 7, 207; domestic s. on the Parvan or new and full moon days, 7, 230; 14, 159; 25, 152; 29, 17 sq., 136, 172-6, 290, 389-93; 30, 27-40, 196, 265, 332-8, 345, 361-3; 42, 559; 46, 108, 111; at the letting loose of a bull, 7, 261; 29, 353-5; oblations in the fire with prayers addressed to Vishnu on the full moon day of the month Pausa, 7, 266; Brahmârin must offer s. to the fire, and make libations of water

to satisfy the deities, 8, 360 sq.; Kâmyeshis or s. for the fulfilment of a special wish, 12, 97 sq., 143, 163 sq.; 29, 223 sq., 226, 426-8, 431 sq.; 30, 114-20, 124-9, 177 sq., 267, 356 sq.; Idâ connected with the Pākayagñas, 12, 214, 214 n., 218, 220, 230; at ceremonies connected with study of Veda (Upâkârana, Utsarga, Anupravâniya), 14, 63; 29, 73 sq., 112 sq., 191, 221-3, 321 sq., 405; 30, 74-6, 75 n., 161, 242, 266 sq.; burnt-offerings at the ceremony of adoption, 14, 76, 335 sq.; daily libations to gods, Rishis, and manes, 14, 238; 25, 62; 30, 246; the Tarpana or satiating of gods, Rishis, &c., with water libations at the end of course of Veda-study, 14, 252-6; 29, 3 sq., 115, 120-3, 149, 219 sq., 223, 325; 30, 79, 243-6; s. to be performed on entering a new mode of life, 14, 285 sq.; as rites securing success, 14, 323, 331-3; all s. are useless without the Vairvadeva ceremony, 15, 31; Sthâlpâka offering connected with conception, 15, 220; interpreters of dreams make offerings (bali) to the house-gods, 22, 245; offerings to house-gods made at birth ceremonies, 22, 255; 45, 371; at Ashṭakâ festivals, 25, 152; 29, 102-5, 206-9, 341-4, 417-24; 30, 97-110; libations of water to the gods, 25, 203; s. at domestic ceremonies, Vols. 29 and 30; general division of domestic s., 29, 30 sq., 159, 159 n.; at the Upanayana ceremony, 29, 61, 68, 188-93, 306, 380; 30, 64, 138-46, 158, 253, 271, 273; of a teacher on initiating a student in the secret doctrines, 29, 79; at house-building ceremonies, 29, 92-6, 213, 215, 345-7, 429 sq.; 30, 122-4, 204-6, 286; 42, 141, 344; for protection of cattle, 29, 100 sq., 410; 30, 88 sq., 185 sq.; 42, 143, 303, 360; at serpent worship (Sṛâvana and Mârgaśīrsha or Âgrahâyânî rites), 29, 127-32, 201-5, 327-30, 338-41, 411-13, 416 sq.; 30, 89-92, 94 sq., 238-40, 287-9; on the Âsvayuga full moon day, 29, 130, 203, 332 sq., 415; 30, 92 sq.; at the consecration of ponds, wells,

tanks, and gardens, 29, 134-6; oblations made before the performance of s., 29, 164; outline of the Pākayagña ritual, 29, 172-6; connected with charms for averting danger, disease, and other evils, 29, 224 sq., 232, 432; 30, 118 sq.; 42, 17, 32, 261, 505, 519; to be performed by one who has been restored to health, 29, 236; to prevent death in the family, 29, 248-50; to Rudra to cure cattle diseases, 29, 258 sq.; Vṛātya-stoma s., whereby a patitasāvitṛika becomes fit for initiation, 29, 312; to prevent a servant from running away, 29, 351; at the beard-cutting, 29, 380; Yagñavastu ceremony, 29, 391 sq.; 30, 37; daily and monthlies, 30, xxvii; for one who cannot pay a debt, 30, 113; Sthālipāka to Indrāṇi, 30, 114; at the Samāvartana, 30, 161 sq., 253, 275 sq.; at the reception of guests, 30, 174; to make husband and wife love each other, 30, 269; Īśānabali and offerings to Kshetrapati, 30, 289-91; s. to Agni and Pragāpati on the appointment of a daughter, 33, 376; oblation to the sun, the heavenly dog, to cure disease, 42, 13, 500 sq.; oblation offered to destroy evil demons, 42, 36, 64 sq., 475; oblation to save one from death, 42, 49; charm to frustrate the s. of an enemy, 42, 90, 557; for the suppression of enemies, 42, 92, 476, 495 sq.; for the welfare of a child, 42, 109; s. before battle, 42, 119 sq., 122, 128 sq., 132, 325, 439, 510, 582, 632; to allay discord among kinsmen, 42, 135 sq.; for success in trade, 42, 148 sq., 352-4; Bali offerings to the earth, 42, 207; of persons wishing to obtain a husband or wife, 42, 323, 491, 502; a shepherd's s. to Indra, 42, 367; Bali offerings to Sahasrāksha, 42, 473; the Grīhamedhas, 43, 298; offerings to Heaven and Earth, Vāyu and Sūrya, to recover anything that is lost, 44, 347; offered to gain wealth, 46, 316 sq.; Sandhyā ceremony, an item of virtuous conduct, 48, 592;—expiatory s. for offences committed, 2, 85 sq., 86 n., 275, 275 n., 284, 287, 289-91, 293-

302; 7, 153-5, 181; 12, 398 sq., 406 sq.; 14, 58, 106, 110 sq. and n., 116-18, 120, 125, 128, 130, 134, 148 sq., 204, 211 sq., 215 sq., 217, 222, 295 sq., 297-9, 301 sq., 303-11, 318 sq., 321, 328, 330; 25, 435, 445, 445 n., 454 sq., 471, 472 n., 475 sq., 481 sq.; 29, 134, 136-40, 224 sq., 406; Vaisvānarī Ishī, an expiatory s., 7, 192; 25, 435; self-sacrifice to Death as a penance, 14, 106; offerings to Sarasvatī in expiation of falsehood, 25, 272; expiatory s. for evil omens, 29, 406; 30, 81, 184; 42, 166; expiatory s. before cohabitation, 30, 197 sq.; penance for omitting half-monthly s., 30, 203; at auspicious and expiatory rites, 30, 253, 295-7; 45, 371; expiatory formula for imperfections in s., 42, 164, 528; offering on having a bad dream, 30, 183 sq.; 42, 484;—s. for the sake of cattle, *see* Cattle; connected with conception and birth of children, *see* Child (b); agricultural s., *see* Agriculture (c).

(i) INDIAN ŚRAUTA (SOMA) S. AND ITS RITES.

Soma-s. is the most perfect of s., 1, 223; who is obliged to offer Soma-s., 7, 192; Havis-s. and Soma-s., 12, 141 sq.; Soma-s. performed by the seven Hotṛis, 12, 223, 223 n.; other s. given up for Soma-s., 12, 447 sq., 447 n.; younger brother must not offer Śrauta-s. before the elder, 14, 329; annual Soma-s., 25, 133; Soma-s. in the Śatapatha-brāhmaṇa, 44, xiv; some perform animals s. without others with Soma, 44, 122 sq.; at Soma-s. fire burns on the eight altars called Dhishnya, 46, 325, 328;—when a man hungers, thirsts, and abstains from pleasures, that is the *Dikṣā* or initiatory rite of Soma-s., 1, 51; the *Dikṣā* represented as a new birth, 1, 52; 25, 61; the *Dikṣanāyeshī*, or consecration offering, 1, 75 sq.; 26, 12-25; 43, 258, 258 n.; when initiated to Śrauta-s., the performers shave their hair, 2, 37; food of a *Dikṣita*, i.e. one who has performed the initiatory ceremony of a Soma-s., not to be eaten, 2, 68; 7, 163; 14, 69; 25, 161; how to salute the

Dīkshita, 2, 210; he must not step on the shade of the Dīkshita, 7, 203; 25, 149; Dīkshita must avoid connubial intercourse, 7, 222; men who have performed the initiatory ceremony of a Soma-s. are not impure through death, 14, 177; vows to be kept by the Dīkshita, 14, 195 sq.; Dīkshâ abides in the True, 15, 147; Dīkshita must not be addressed by his name, 25, 53 sq., 53 n.; the Audgrabhâna libations at the Dīkshâ, 41, 249-51; the gods crush the head of him who during a sacrificial session speaks evil of the initiated sacrificer, 44, 149; the fast-observance the head, the initiation the body of the s., 44, 240; *see also* Dīkshâ;—the three Savanas, i.e. the morning, midday, and evening pressings or libations of Soma-s., 1, 35-7, 50 sq.; 12, xviii sq., xviii n.; 26, 222 sq., 249 sq., 249 n., 289, 291, 293 sq., 299, 314-16, 325 sq. n., 329 sq., 340, 350, 357, 362, 399; 32, 390, 394; 42, 231, 590; 43, 144; 44, 155; 46, 300 sq.; the Upasads, and the Pravargya, 1, 51; 26, 104-11, 104 sq. n.; 41, 116-19, 116 sq. n., 355; 43, 259, 316-18 and n., 320; 44, 43 sq.; 48, 654; the Pravara, or choosing of the Hotri, 12, 95, 95 sq. n., 114-20, 131-8; the two libations (âghâra) of butter, 12, 95, 124-31; 41, 172, 172 n.; Prayâgas or fore-offerings, 12, 138-59, 202, 390, 404, 418, 427 sq., 445; 26, 13, 184-90, 210; 38, 255, 274 sq., 274 n., 287, 313, 331; 43, 259 sq.; the after-offerings (Anu-yâgâs), 12, 151, 202, 390, 404, 404 n., 418, 424, 436, 445; 26, 13, 210-15, 229; 43, 259 sq.; the two butter-offerings (âgyabhâga) to Agni and Soma, 12, 159-75; the Trîtiya Savana, or evening pressing, 12, 204 sq., 204 n.; 26, 350-74; 46, 203; the Samishṭayagas, 12, 390, 390 n., 406, 418, 445; 26, 13, 374-6; 41, 185; 43, 257-62, 265; the Patnîsamyâgas, 12, 405 sq.; 26, 13, 52, 446; the Mahâhavis or Great Oblation, 12, 408 n., 417-20, 417 n.; preparatory rites of Soma-s., 14, 302, 302 n.; 26, 226-38; 43, 181-8, 241-9; 46, 219; the Prâyanîyeshî, or

opening s. at Soma-s., 26, 47-52, 48 n., 85; 41, 325 sq.; 43, 258 sq., 259 n.; concluding rites of Soma-s., Avabhṛitha bath, Udayanîyâ, and offering of barren cow, 26, 48, 48 n., 51 sq., 85, 373 n., 374-97; 43, 262, 266; Samyuvâka, 1dâ offering, 26, 52; 43, 259; the offering with gold, and homage to the Soma cow, 26, 52-63; the Vaisargina offerings and leading forward of Agni and Soma, 26, 155-62; the Prâtaḥsavana, or morning pressing, 26, 238-331; the Mâdhyandina-Savana or midday pressing, 26, 297, 331-49; 42, 18, 562; Pâtnîvata cup, or libation of Soma with the water mixed with it, 26, 365-9, 365 n.; the Apsushomâh, or Soma draughts in water, 26, 373 sq.; the Amsu-graha representing Pragâpati, 26, 423-6; 44, 105; Prâyanîya and Udayanîya Atirâtra, 26, 427 n., 454 sq.; 43, 254, 254 n.; Grahas or Soma libations, 26, 432 sq., 432 n.; 43, 282; the Sattrotthâna or rising from the session, 26, 446-52; Soma libations to Indra and Vâyu, 32, 440 sq., 444-6; udbhid, 34, 261, 261 n.; 'mental' cup, offered on the tenth day of Soma-s., 38, 260 sq., 263, 266 sq.; the Ukthya, second Soma-day, 41, xiv-xvi; 44, 298; Amsu and other libations of Soma at the Vâgapeya, 41, 5-11; Udasânîyeshî or completing oblation, 41, 87, 115; 43, 269, 269 n.; Soma libations at the Râgasûya, 41, 133-5; Kuntâpa-hymns at prolonged Soma-s., 42, 689; the drawing of the cups (Grahas) and litanies at the building of the fire-altar, 43, 4-14, 20; at the installation and consecration of Agni, 43, 207-41; Vâsar dhârâ or 'shower of wealth,' procuring prosperity, 43, 213-16, 221-4, 298; Râshṭrabhrîṭ oblations, 43, 229-33; oblations to the Divine Quickeners (Devasû), 43, 246-9, 246 n.; Sutyâ, Day of Soma-s., 43, 249-71, 320; by the after-offerings the sacrificer overcomes his enemies, 44, 43; the Adâbhya cup of Soma at the Soma-s., 44, 105-8; offering of the two Mahiman cups of Soma at the Asvamedha, 44, 327 sq., 391, 394; *see also* Soma (a);—expiations

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(j) FORMS OF INDIAN SOMA-S.

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- Sādhyas**, genii, with Brahman at their head, 1, 43; alarmed at the greatness of *Krishna*, 8, 94; begotten from the Highest Person, 15, 35; rise in the north, 15, 339; created, 25, 12, 12 n.; Somasads, the manes of the S., 25, 111; made substitutes for the principal rules, 25, 435; in the second order of existences caused by Goodness, 25, 495; worshipped at the *Tarpana*, 29, 219; 30, 243; a class of gods, 34, 216; help in battle, 42, 119, 585; divine guardians 'of the sacrificial horse, 44, 359; to the S. a tanner is sacrificed at the *Purushamedha*, 44, 415. *See also* Superhuman beings.
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- Saēna**, n.p., *see* Sēnô; n. of a family, 23, 219.
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- Sāgarabuddhidhārin**, i.e. *Sāgaravaradharabuddhivikrīḍitābhigñā*, q.v.
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- Sāgata**, Buddha's attendant, works miracles, 17, 2-4.
- Sag-dīd**, Zd. t.t., 'the look of the dog,' 4, lxxii sq., lxxxi. *See also* Dog, and Funeral rites (c).
- Sages**, *see* Holy persons, Muni, Rishis.
- Sagga**, Pali for Sk. *Svarga*, *see* Heaven (d).
- Sagotra**, t.t., *see* Relatives.
- Saha**, or *Sahā*, *see* Saha-world.
- Sahadeva**, the *Pāṇḍava*, 8, 39.
- Sahadeva**, Somaka, son of, 46, 360 sq.
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- Sahaganyā**, a nymph, 43, 106.
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- Sahāmpati**, and *Agni sahaspati*, 21, 5 n.
- Saharakhas**, a messenger for the *Asuras*, 12, 110 sq.; 26, 115.
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- Sahya**, one of the princes of mountains, 8, 346.
- Saibya**, n. of a warrior, 8, 37.
- Saikhshas**, t.t., novices who are still under training, striving for *Arhat*-ship, 21, 71.
- Sailāli**, n. of a teacher, 44, 393.
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- Saints**, five degrees of, viz. *Arhats*, *Liberated Ones*, *Religious Guides*, *Religious Instructors*, all S. in the world, 22, 217, 278, 284; obeisance done by *Sakra* to *Ginas*, *Arhats*, &c., 22, 224 sq.; male and female s. worshipped, 31, 268, 358-60, 381; are superior to all householders in self-control, 45, 22. *See also* *Arhat*, *Ginas*, *Holy persons*, *Muni*, *Rishis*, *Theras*, and *Tīrthakara*.

- Saintship**, stages of, viz. the Three-fold Wisdom, the Heavenly Vision, Having entered upon the Stream, and the Pothugganikā Iddhi, 20, 230; degrees of s., Sotāpanno, Sakadāgāmin, Anāgāmin, Arhatship, 20, 305. *See also* Arhatship, Holy persons, and Iddhi.
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- Saitān**, *see* Satan.
- Saitava**, n. of a teacher, 15, 118, 118 n., 186, 186 n.
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- Sākalya**, meditation taught by, 1, 248 sq.; Sthavira S., 1, 257, 265; dialogue between Yāgñavalkya and Vidagdha (the shrewd) S., on the gods and the one God, 15, 139-49; 44, 115-17; Vidagdha S. says that the heart is Brahman, 15, 157 sq.; worshipped at the Tarpana, 29, 123, 141, 220.
- Sakambhara**, n. of the demon of diarrhoea, 42, 1, 445 sq.
- Sākamedhā**, t.t., third seasonal sacrifice, *see* Sacrifice (j).
- Sākāpūzi**, worshipped at the Tarpana, 29, 123.
- Sakas**, mentioned in Manu-smṛiti, 25, cxiv sq., cxiv n., cxvii; degraded Kshatriyas, 25, 412.
- Sakalamukha**, a park outside the town Purimatāla, 22, 283.
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- Sākāyanya**, saint, dialogue between him and Brīhadratha, 15, xlvii, 287 sqq., 326-9.
- Sāketa**, n. of a great town, 10 (ii), 188; 11, 99, 247; 36, 249.
- Sākha** and Nigrodha, former births of Devadatta and the Bodisat, 35, 289 sq.
- Sakhar**, n. of a devil who takes away Solomon's ring, 9, 178 n.
- Sākhās**, t.t., 'branches' (of Veda), i. e. Vedic Schools, *see* Veda (g).
- Sakā**, wife of Indra, 19, 1; 29, 33; 42, 95, 125 sq., 503; 49 (i), 21.
- Sākiyas**, or Sakyas, or Sākyaas, Buddha's family, 10 (ii), 69; claim relics of Buddha, 11, 131 sq.; S. by birth, who have been heretics, may be ordained without a parivāsa being imposed on them, 13, 191; Suddhodana, king of the S., 19, 1; 49 (i), 2 sq.; princes of S. tribe become Bhikkhus, 19, 226; 20, 224-33; are renowned for pride, 20, 230.
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- Sakuntalā**, Apsaras, conceived Bharata, 44, 399.
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- Sālagrām**, the sacred stone in which Hari is contemplated, 34, 114, 126, 178.
- Sāla** grove of the Mallians, 11, 81, 85, 103 sq., 122, 247.
- Sālagya**, city, in the world of Brahman, 1, 275, 277.
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- Sâlâvrikas**, conquered by Indra, 42, 138, 306.
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- Salmân**, the Persian, referred to in the Qur'ân, 6, xlviii.
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- Sâmâga**, in his field Mahâvîra reached Nirvâna, 22, 201, 263.
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- Saṅgaya**, a Brahman who met death for his son's sake, 19, 92 n.; 49 (i), 90 n.
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- Saṅghapâlita** of the Gautama gotra, a Sthavira, 22, 294, 294 n.
- Saṅgharakkhita** Sâmazera, when attaining to Arhatship, shook the palace of the king of the gods with his big toe, 11, 46 n.
- Saṅgharaksha**, author of a life of Buddha, 19, xxviii sq.
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- Saṅkalpa**, Sk. t. t., will, conception, &c., 1, 112 n.; meditation on S. or Will as Brahman, 1, 112 sq., 113 n.
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- Saṅkara**, god: *Krishna* is S. among the Rudras, 8, 88; offering to S., 29, 203; n. of Rudra, 29, 256; author of a version of Manu's code, 33, xii; a form of Vishnu, 48, 93.
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Sects, costume of different, 7, 202 n.; views held by different s., 8, 375-7; lists of religious s., 8, 376 sq. n.; 35, 266, 266 n.; leaders of many s. dwell at Sâgala, 35, 3; followers of all s. frequent the court of a king, 36, 266. *See also* Âgîvikas, Heresy, Heretics, and Karaka.

Seduction, *see* Woman.

Seed, origin of, 1, 205, 243 sq.; food turned into s., 8, 238 n.; body made up of s. and blood, 8, 241; from desire s. is produced, 8, 275; apâna wind, as connected with objects, is s., 8, 338; water abides in s., and s. in the heart, 15, 147; s. of man and tree compared, 15, 150; prayer on shedding s., 15, 216; offences with regard to s. (corn), 25, 394; is produced from the whole body, 41, 349, 353 n.; is white, speckled, moist, 41, 351 sq.; is twenty-five-fold, 41, 353, 353 n.; is virile power, 41, 354; is cast silently, 41, 358; 43, 208; 44, 179; only he who has testicles sheds s., 41, 384; why the s. of the boy and the old man is not productive, 44, 53, 56; from s. everything is generated, 44, 179 sq. *See also* Parables (f).

Seers, *see* Rishis.

Sâg, fiend of annihilation, 5, 110; a fiend in the house, threatening infants, 24, 294, 294 n.

Sekha, Pali t.t., a novice or student, 10 (ii), x, 182.

Sela, the Brâhmana, goes to meet Buddha, discovers his thirty-two signs, and is converted, 10 (ii), 98-106; 35, 253; 36, 25.

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Self (Âtman).

(a) Knowledge of S.

(b) Highest S. or Brahman, and individual s. or Soul.

(c) Individual s.

(d) The Highest S.

(a) KNOWLEDGE OF S.

Âtman best translated by S., 1, xxix, xxxii; salvation obtained by knowledge of the S., 1, 110, 312; 2, 154; 8, 126; 15, 24; 25, 501, 501 n., 502 n., 503 sq., 508; 34, 98, 167, 250; 38, 285-306; is hidden in the Veda, 1, 110 n.; there is freedom in all the worlds for those only who have discovered the S., 1, 127; the S. which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine, that it is which we must search out, that it is which we must try to understand. He who has searched out that S. and understands it, obtains all worlds and all desires, 1, 134-42; 48, 314; by the S. we obtain strength, by knowledge we obtain immortality, 1, 149; meditation on the S. which is conscious, 1, 305; he who beholds all beings in the S., and the S. in all beings, he never turns away from it, 1, 312; knowledge of the Âtman, the highest object, to be sought after, 2, 75-8, 75 sq. n., 154; 14, 47, 261; various meanings of Âtman, 8, 11; self-restraint necessary for S.-knowledge, 8, 51; by concentration of mind he sees the S. in the S., 8, 105, 105 n., 248 sq., 250, 344; through egoism one does not attain to union with the S., 8, 153; knowing the Supreme S. is identical with becoming it, 8, 156, 156 n., 164 sq.; 38, 138 sq.; difficulty of knowing the S., it cannot be gained by the Veda, nor by understanding, nor by much learning, 8, 247, 385; 15, 8 sq., 11, 40, 87; 48, 617; meditation on the S. as existing in all things, 8, 312; 25, 210, 511-13, 511 sq. n.; 34, 171-4; 43, xxiv, 400; 48, 179 sq.; names of the great S., 8, 332; 15, 310 sq.; the great S., the heart of all beings, is resplendent in the emancipated sage, 8, 345; he who understands

the S. which is uncreated, changeless, unmoving, &c., becomes immortal, 8, 367, 391; 15, 14; discussion on the S., by Buddha, 13, 100 sq.; Yama explains the true nature of the S. to Nakiketas, 15, 8-17; 34, 248; *the wise who, by means of meditation on his S., recognizes the Ancient, who is difficult to be seen, who has entered into the dark, who is hidden in the cave, who dwells in the abyss, as God, he indeed leaves joy and sorrow far behind*, 15, 10; everything is known by the S., 15, 15 sq., 87; 34, 275; by the light of the one S. everything is lighted, 15, 19 sq.; the subtle S. is to be known by thought, interwoven with the senses, 15, 39; must be gained by truthfulness, penance, right knowledge, and abstinence, 15, 39-41; everything is perceived and known in the S., 15, 110 sqq., 183 sq.; to be described by No, no, 15, 148 sq., 160, 180, 185; 48, 396; *whoever has found and understood the S. that has entered into this patched-together hiding-place, he indeed is the creator, for he is the maker of everything, his is the world, and he is the world itself*, 15, 178; dialogues on the S., 15, 290-317; knowledge of S. required to reap full reward of sacred rites, 25, 213, 213 n.; knowledge of Supreme S. to be learnt by the king, 25, 222; pupils of the sacred doctrines turn their minds to the S., 29, 147; in its primary meaning it refers to what is intelligent only, 34, 56; is not destroyed, but by means of true knowledge there is effected its dissociation from the mātṛās, 34, 281; how is it known at all if it is not the object of perception? 34, 368; knowledge of S. is self-established, 38, 14; those who do not know the S. are objects of enjoyment for the gods, 38, 111; knowledge of the unity of the S. established in the Sāṅkhya-Mīmāṃsā, 48, 9; S. and Nescience are one, 48, 54; defined, 48, 72; the S., meaning 'cognition,' appears as a thing, 48, 118; represented as a man, for the sake of meditation, 48, 293.

(b) HIGHEST S. OR BRAHMAN AND INDIVIDUAL S. OR SOUL.

Identity of the individual s. with the Highest S. or with Brahman, 1, xxv, xxx, 101-9, 125 sq. n., 135 sq., 138, 140; 8, 156 sq. and n., 193 sq.; 14, 264, 264 n., 278; 15, 113-17, 176, 178-81, 245-8, 290 sq.; 34, xx, xxvii, xxx, xxxiv sq., 14 sq., 30 sq., 36, 41-3, 45, 51, 104 sq., 113, 115 sq., 155, 161, 185, 190, 190 n., 198, 233-5, 240 sq., 249-51, 277-83, 295, 320-30, 377, 381; 38, 30 sq., 33 sq., 42 sqq., 65-8, 73, 138-40, 146, 174-80, 208 sq., 244 sq., 288, 291, 335, 337-40, 396 sq., 399 sq.; 48, 10, 23 sq., 98 sq., 102, 126, 191, 203, 238 sq., 351, 467, 655 sq., 659, 687, 717 sq.; the Sāṅdilya-vidyā, 'he is my s. within the heart, smaller than a corn of rice . . . greater than the earth . . . he my s. within the heart, is that Brahman,' 1, 48; 15, 11; 43, 400; 48, 315; relation of the Supreme S. (paramātman) or Brahman and individual s., 1, 84; 8, 55, 92, 103, 111; 15, 235; 25, 486-8 and n.; 34, xix, lvii sqq., xcvi-c, cxxi sq., 37, 59 sq., 112 sq., 115, 118-23, 130, 161, 185-7, 190, 233, 249-52, 277-83, 278 n., 441; 38, 61-73, 138, 149, 173-5, 240 sq., 407 sq.; 48, 98 sq., 141, 257-65, 393, 459, 559, 561 sq.; the living s. suffers pleasure and pain on earth, not the Highest S., 1, 95 n.; individual s. a shadow or reflection of Highest S., 1, 95 n.; 34, xcvi; 38, 68 sq.; *let him know that the person within all beings, not heard here, not reached, not thought, not subdued, not seen, not understood, not classed, not hearing, thinking, seeing, classing, sounding, understanding, knowing, is his S.*, 1, 263; the departed says to Brahman: 'Thou art the S. What thou art, that am I,' 1, 278; individual s. part of Brahman or the Supreme S., 8, 31, 112, 186, 186 n.; 34, xxv, lviii, xcvi sq.; 38, 61-3, 396 sq.; 48, 191, 195 sq., 558-67; the Brahman dwells only in the s. of a man of high vows, 8, 180; God and the s., the two divine principles, 8, 187, 187 n., 192, 192 n.; the S. is placed in the ether, in the heavenly

city of Brahman, 15, 37; 34, 175; the S. in the universe and in man is the antaryâmin, puller or ruler within, 15, 132-6; 48, 101, 132, 226, 279, 607-11, 655; how to obtain union with the H. S., 15, 299-302; the Sun as the outer S., and Breath as the sinner s., 15, 305-12; individual ss. derived from the creator's S., 25, 8, 8 n.; 48, 88 sq.; to attain complete union with the Supreme S., the aim of the hermit, 25, 203 sq., 203 n.; Brahman appears to be broken up into gîvas or individual ss., 34, xxv; the individual soul has Brahman for its S., 34, xxvi, 23; 48, 133 sq., 141; individual s. or ss. (connected with pradhâna or matter) constitute the body of the Highest S. or of Vishnu, 34, xxviii; 48, 93, 128, 130, 132, 138-45, 242, 253, 307 sq., 312, 406, 435-7, 469 sq.; the characteristics of the released s. are similar to those of Brahman, 34, xxx; discussions as to whether certain terms or descriptions are meant for Highest S. or individual s., 34, xxxii-xxxiv, xxxix sq., lxix, 64-289; 38, 54, 205-11; 48, 257-353; difference and non-difference of the Lord (Brahman) and the individual s., 34, xxxix, xlviii sq., 69-77, 81, 114-16, 183-91, 277 n., 278 n., 281 sq., 318-20, 343-6; 38, 68 sq., 149, 339 sq.; 48, 427 sq.; in its activity the s. is dependent on the Lord who impels it with a view to its former actions, 34, lvii; 38, 58-61; imperfections and suffering of the s. are not Brahman's, 34, lxii-lxiv; 48, 406, 563 sq., 607-11; released ss. participate in all the perfections and powers of the Lord, with the exception of the power of creating and sustaining the world, 34, lxxxv; 38, 415-18; 48, 214 sq.; although eternally unchanging and uniform, the H. S. reveals itself in a graduated series of beings, 34, 63; the real, innermost s. and secondary ss., 34, 64-6, 68, 72; difference of soul and Highest S. due to limiting adjuncts, viz. body, &c., 34, 104, 281 sq.; 38, 340; 48, 100 sq.; *the 'two entered into the cave' are the indi-*

vidual soul and the H. S., for the two are intelligent ss. and therefore of the same nature, 34, 118-23; Brahman in the city of the s., 34, 178; the Lord acts as the ruler of the pradhâna and of the ss., and the pradhâna, the ss., and the Lord are of mutually different nature, 34, 329, 434 sq.; Brahman is superior to the s., 34, 345; different states of the s. and the nature of Brahman, 38, 101, 133-83; bondage and release of the s. result from the wish of the Supreme Person, 38, 138 sq.; 48, 603; relation of the Highest S. to individuals. has to be viewed like that of the snake to its coils, or that of light to its substratum, 38, 173 sq.; Highest S. and individual s. referred to by 'the two birds, inseparable friends,' &c., and by 'the two drinking their reward,' &c., 38, 240 sq.; the light into which the soul is said to enter is the Highest S., 38, 407; lordly power of the other ss. depends on the highest Lord, 38, 416-18; man fashioned from Pragâpati's s., 41, 402; Brahman or Highest S. is different from the s., 48, 98 sq., 209-37, 242, 468 sq., 658; in state of release individual s. enters into the Brahman and attains its true nature, 48, 192, 323, 351; supreme bliss cannot belong to the individual s., but only to the Highest S., 48, 213; the Person within the sun and within the eye different from the individual s., 48, 237-42; only Brahman, but not the individual s. (not even when released) is identical with the world, 48, 261; the meditating s. recognizes itself as being of the nature of Brahman, 48, 269; individual ss. modes of the highest Brahman, 48, 271, 406, 469 sq.; creation results from connexion of Prakriti and s., 48, 282, 490, 492; activity of the soul depends on the Highest S., 48, 356, 556-8; the enjoying s. the cause of the world, 48, 378; ss. are one with Brahman in so far as they are its effects, 48, 391 sq.; Brahman abides within the s. which thus constitutes Brahman's body, 48, 392, 394, 469 sq.; mutual relation of s.

and Prakṛiti, 48, 490-5; though all ss. are equal as being parts of Brahman, yet there is difference (of caste, &c.) on account of the connexion with a body, 48, 564 sq. See also Puruṣa.

(c) INDIVIDUAL S.

Breath, speech, and mind require the support of the living s. (gīvātman) before they can act, 1, xxxiv; the person in the eye is the s., 1, 67, 135; 34, 124, 129 sq.; the Sat enters into the elements with the living s., 1, 94 sq.; pervaded by the living s., the tree lives, 1, 103; *this body indeed withers and dies when the living s. has left it, the living s. dies not*, 1, 103, 103 n., 140 sq.; 8, 252; without the instrument of the mind, the s. cannot act or enjoy, 1, 112 n.; the ether within the heart is the s., free from sin, free from old age, from death and grief, &c., 1, 127; 38, 247-9; inner s., of the size of a thumb, abides or is hidden in the (cave of the) heart, 1, 129; 8, 192, 333; 15, 11, 163, 277, 340; 25, 41, 41 n.; 38, 38 sq., 45, 175; 48, 604 sq.; is a bank and boundary, so that these worlds may not be confounded, 1, 130; 15, 179, 340; viewed as the reflexion in the water, 1, 136-8; wanders about in dreams, 1, 138 sq.; 15, 163, 165; 38, 49 sq., 56; in deep sleep, 1, 140; 38, 141-7; 48, 205 sq.; pleasures of the s. when free of the body, 1, 140, 141 n.; relation of s. to the body, 1, 141 n.; 48, 136-8; sees the pleasures of the Brahma-world through his divine eye, i.e. the mind, 1, 142; he who knows, let me smell this, let me say this, let me hear this, let me think this, is the s., the senses are only instruments, 1, 142; the living s. is as large as heaven and earth, 1, 185; gradual development of the thinking s. in living beings, 1, 222 sq.; three dwelling-places of the s. in man, 1, 242; Prāṇa is the s. of praṇā (the self-conscious s.), 1, 299 sq.; the one s., though never stirring, is swifter than thought; it stirs and it stirs not; it is far, and near; both inside and outside of all this, 1,

311 sq.; the s. of man is imperishable, without beginning, immaterial, pure, wise, free from sin, old age, &c., passing all thought, immutable, omnipresent, 1, 312; 7, 82 sq.; 8, 44-6; 15, 10 sq., 340; 34, 79; 38, 29-33; 48, 63; parable of the s. as a charioteer, the body being the chariot, the senses being the horses, 7, 231; 15, 12 sq.; 34, 121; 48, 269, 355 sq.; the self-restrained, embodied s. in the city of nine portals, 8, 65, 65 n.; man's own s. is his enemy and his friend, 8, 67 sq.; immaculate s. not the agent of actions, 8, 105 n., 106, 123; 34, 33; inner s. void of symbols, immovable, pure, free from all pairs of opposites, 8, 160; inner s., of the size of a thumb, is always migrating in consequence of its connexion with the subtle body, 8, 190; how the s., getting rid of nature, abandons the body produced from it, 8, 235, 252 sq.; whence am I, and whence are you? 8, 311; restraining the s. in the s., one becomes emancipated, 8, 372, 392; subdue thy s., 10 (i), 45 sq.; s. is the lord of s., s. is the refuge of s., 10 (i), 45 sq., 87; created by Prajāpati, 12, 296; *the knowing s. is not born and dies not*, 15, 10; 48, 479, 524; the s. of a thinker is like pure water poured into pure water, 15, 17; fate of the s. at the time of and after death, 15, 18 sq., 173-7; Om is the bow, the s. is the arrow, Brahman is the aim, 15, 36; is pure and like a light within the body, 15, 39; inner s. consists of food, breath, mind, understanding, bliss, and has the shape of man, 15, 55-62, 68; *unseen, but seeing; unheard, but hearing; unperceived, but perceiving; unknown, but knowing. There is no other seer but he, there is no other hearer but he, there is no other perceiver but he, there is no other knower but he. This is thy s., the ruler within, the immortal. Everything else is of evil*, 15, 136, cf. 129, 138 sq.; the person who is the principle of every s., 15, 142-5; abides in the Breath, 15, 148; surrounded by senses (Prāṇas), 15, 163, 179; compared to the fire by the two

aranis, 15, 236 sq.; wanders about in every body, 15, 292, 295; the enjoyer of *rita* (good works), 15, 295; pure s. and elemental s. (*Bhūtâtma*), 15, 295-9; the taking of food represented as a sacrifice of the s. to the s., 15, 312 sqq.; the four conditions of the s.: the person in the eye, in dream, in deep sleep, and he who is above the sleeper, 15, 345 sq.; Buddhist denial of s. or individuality, 19, xxxiii, 204 sq., 273; 49 (ii), 117-44; 'the s. called son,' 29, 295, 298; 30, 211; the soul looks for its true s. in the body, &c., 34, xxvi; the existence of a s. different from the body proved, 34, lxxiv, 424; 38, 268-72; the interior s. is the object of the notion of the Ego, 34, 5; the interior s. is the witness of all the modifications of the internal organ, 34, 9; passages about the non-transmigrating s., 34, 25 sq.; neither joined to the gross body, nor to the subtle body, 34, 28 n.; embodied s. is purified by certain ritual actions, 34, 33; its true nature is nothing either to be endeavoured after or to be avoided, 34, 36; how far the s. can be considered as the agent in sacrifices, 34, 42; the personal s. of a deity may be called an intelligent S., 34, 99; as the ruler of the organs of action the embodied s. is connected with the mind, 34, 107; the golden person is in the embodied s., 34, 112; the cognitional s. is not immortal, 34, 130; the effects of nescience, desire and works, ascribed to it, 34, 130; embodied s. is, by means of merit and demerit, the cause of the origin of the complex of things, 34, 136; has the qualities of Selfhood and intelligence, but not those of omniscience and similar qualities, 34, 158, 268; one and the same divine s. may assume several forms at the same time, 34, 200; words like *âditya*, &c., convey the idea of certain divine ss., 34, 219; in the individual s. of a dreaming person, there exists a multiform creation, 34, 352 sq.; 38, 133 sq., 137 sq.; though devoid of motion, the s. may yet move

other things, 34, 369; relation of object and subject cannot exist in it, 34, 378 sq.; is one and permanent, 34, 424; *as the nature of the s. is eternal presence, it cannot undergo destruction even when the body is reduced to ashes; may we cannot even conceive that it ever should become something different from what it is*, 38, 15; nine qualities of the s., according to the *Vaireshikas*, 38, 69; the passages about it having true wishes and other qualities, have to be combined, 38, 247-9; not different from the body, according to the materialists, 38, 269; transmigrating s. as the object of cognition, 38, 288; it is the agent in seeing and hearing, is successively apprehended as the inward s. of all the outward involucra beginning with the gross body, and finally ascertained as of the nature of intelligence, 38, 335; men wrongly superimpose upon it the attribute of being made up of many parts, such as the body, the senses, &c., 38, 336; wrong conceit of the s. being subject to pain, 38, 336 sq.; released s. manifests itself in its own nature, 38, 405 sqq.; love, play, and the like cannot be ascribed to the action of the s., 38, 410; one's own s. is the doer and undoer of misery and happiness, according as one acts well or badly, 45, 104; a wicked s. commits sins, though the individual be unconscious of the operations of his mind, speech, and body, 45, 399 sqq., 399 n.; the s. different from the 'I,' 48, 37 sq., 57 sq., 61, 72; the abode of knowledge, 48, 63; the s. which dwells in the different bodies of gods, men, &c., is of one and the same kind, 48, 96 sq.; different from, but conscious of the organ of Egoity, 48, 182; the s. of non-sentient beings, 48, 243, 245; the bodiless and knowing s. is immortal, 48, 321, 392. *See also* Soul.

(d) THE HIGHEST S.

Âtman, the S., is the cause of everything, 1, 124, 236-41; 15, 85-91, 105, 329 sq.; 34, 53-6, 274, 286; 38, 209 sq.; knowledge, and

all that is produced by knowledge, that is, the whole world, is the S., 1, 124, 245 sq., 312; 15, 111 sq., 184 sq., 249 sq.; 26, 420; he who loves the S., and delights in the S., becomes a Svarâg, 1, 124; the Sat is the S., 1, 124 n.; 34, 4 n.; 38, 209 sq.; 48, 89, 203; *that serene being which, after having risen from out this earthly body, and having reached the highest light (self-knowledge), appears in its true form, that is the S.*, 1, 129 sq., 141; worshipped, sacrifices to S., 1, 136 sq.; 2, 293; 15, 88, 90; 25, 503 sq. and n.; the S. abides in everything, and all beings abide in the S., 8, 71; 15, 13, 116; 38, 242 sq.; Krishna is the S. seated in the hearts of all beings, 8, 88; Supreme S. not tainted by action, 8, 106; 38, 288; the Highest S. pervading the three worlds, supports the destructible and the indestructible, 8, 113; the pure great light which the gods worship, 8, 186; moving about above the waters, the Supreme S. does not raise one leg, 8, 189, 189 n.; the absolute, Supreme S., 8, 248, 310, 367, 394; *he is not to be grasped by the eye, nor by any of the senses. Only by the mind (used) as a lamp is the great S. perceived. He has hands and feet on all sides; he has eyes, heads, and faces on all sides; he has ears on all sides; he stands pervading everything in the world*, 8, 253, 332; above the S. is the Unperceived, 8, 317, 385; from the Prakriti the great S. was first produced, 8, 332 sq.; mythological deities, the Lord, and the H. S., 15, xxxiii sq.; Brâhmanas and Kshatriyas and all things are but food to the H. S., 15, 11, 340; 34, 116-18; the one S. is not contaminated by the misery of the world, 15, 19; differentiation of the one S., 15, 19; the S. is the Bright, the Immortal, 15, 24; is 'the True of the True,' 15, 105; what we love, when loving husband, wife, &c., is really the S. which is everything, 15, 109 sq., 182 sq.; 34, 274; 48, 385-90; *this S. is the lord of all beings, the king of all beings*, 15, 116, 179, 340; 34, 131 sq.; the S. who is within all, is he who breathes (Prâna), 15, 128 sq.;

34, 230 sq.; 48, 569 sq.; is a mass of knowledge, its nature is pure intelligence, 15, 176, 179; 22, 50, 50 n.; 34, 185 sq., 276, 281; 48, 38, 60, 89, 100 sq.; everything rests in the H. S., 15, 280 sq.; this immortal S. is like a drop of water on a lotus-leaf, 15, 296; the S. being one, becomes three, eight, eleven, twelve, infinite, 15, 304; the S. and the Sun remain as long as the egg of the world, 15, 337; all creatures are woven within the S., 15, 340; the H. S. identified with Sambhu, Bhava, Rudra, and other gods, 15, 340 sq.; 34, xxiii, 440; 44, 116; he who abides in the fire, in the heart (breath), and in the sun, they are one and the same, 15, 341, 343; H. S. cannot be the cause of the world, 19, 211 sq.; 45, 343-5, 343 sq. n.; reason or the intelligent S., the real deity of the Upanishads, 21, xxvii; Manu identified with the Supreme S., 25, xiii sq., lvii, lxiv, 512; the world is the body of the H. S., 34, xxx; 48, 227, 295; H. S. is higher than everything, 34, lxix; 38, 204 sq.; Pradhâna cannot be designated by the term 'S.', 34, 55-60; the individual soul goes to the S., 34, 59 sq.; the person in the eye, in the disk of the Sun, is the H. S., 34, 63; 48, 237-42; is ânan-damaya, or consisting of bliss, 34, 66-8, 70-7; 48, 209-37; is Rik, Sâman, Uktha, Yagus, Brahman, 34, 79 sq.; the qualities of having true desires and true purposes attributed to the H. S., 34, 110; is free from Karman and the enjoyment of its fruits, 34, 117, 119 sq.; 48, 420; immortal, eternally unchanging, unseen, unheard, 34, 132, 281; organs of action may be ascribed to it, 34, 132; there can be one S. only, 34, 135, 282 sq.; 38, 69-73, 172; the Person called the internal S. of all beings, 34, 142, 171-4, 205; may be represented as the Gârhapatyâ-fire, 34, 150; the H. S. as the mere witness, i.e. the pure S., non-related to the limiting conditions, 34, 150; is the abode of heaven, earth, &c., 34, 161; is free of the activities of

seeing, &c., 34, 168 sq.; the qualities of being the True, of resting in its own greatness, of being omnipresent, and of being the S. of everything, can belong to the H. S. only, 34, 169; corresponds to the mental act of complete intuition, 34, 172; that after which sun, moon, &c., are said to shine is the H. S., 34, 192-4; the word 'light' denotes the H. S., 34, 195; 38, 407; with reference to the heart the H. S. is said to be of the size of a span, 34, 196-8; is the end of the journey, the highest place of Vishnu, 34, 239; is higher than the intellect, 34, 240; the great S. may denote the intellect of the first-born Hiranyagarbha, 34, 240; the calm, i. e. the H. S., 34, 241; is the intelligent soul of the Sāṅkhyas, 34, 241, 259; is above all attributes, 34, 249; is the centre of the whole world with the objects, the senses and the mind, it has neither inside nor outside, 34, 276; the S. makes itself, which is possible owing to modification, 34, 287; is not affected by the world-illusion, 34, 312; the one unchanging witness of the three states, the creation, subsistence, and reabsorption of the world, 34, 312; there results from the Gaina doctrine non-universality of the S., 34, 431 sq.; appears in manifold forms, 34, 440; 38, 66-8; the nature of the S. is eternal presence, 38, 15; is not an effect, 38, 15; is not the shaper of dreams, 38, 137 sq.; the creation of the worlds was accomplished by some inferior Lord, different from, and superintended by the H. S., 38, 206; not to be contemplated in the symbol, 38, 340-2; Pragâpati identified with the S., 43, xxiv; the Supreme S. has entered into the Year (of the sacrificial session), 44, 167; different from matter, 48, 96; *he of whom the Unevolved is the body, of whom the Imperishable is the body, of whom Death is the body, he is the inner S. of all things*, 48, 202; fire is his head, his eyes the sun and the moon, the regions his ears, &c., 48, 287, 289; abides, as Vairvânara, in the

body of living creatures, 48, 291, 357; 'not born, he is born in many ways,' 48, 297; bodiless among bodies, 48, 424; activity of soul depends on H. S., 48, 556-8; *who dwelling in the S. is different from the S., whom the S. does not know, whose body the S. is, who rules the S. from within, he is thy S., the inward ruler, the immortal one*, 48, 557. *See also* Brahman, God (*d*), and Purusha.

Self-concentration, *see* Meditation.

Self-conquest: *the strong man is he who overcomes himself*, 16, 309 n.; 39, 75; to conquer one's self is the best victory, 45, 38 sq.

Self-consciousness (*pragñā*), the organs and parts of the body cannot accomplish anything without it, 1, 296-8; s. or egoism, the feeling 'this is I,' 8, 102 n., 322 n., 333 n., 336 n., 338; subtle elements of material things proceed from s., 34, 376.

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Soul.

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(b) S. and body.

(c) Mythological aspect of s., its fate after death, worship of ss.

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- Vāmaka**, n. of a Rishi, 11, 172.
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- Vânaprastha**, t.t., Sk., the forester, or hermit, *see* Hermits.
- Vanâra**, n.p., 23, 205.
- Vanasaṁvaya**, n. of a town, 10 (ii), 188.
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- Vand-Aûharmazd**, n. of a teacher, 5, 246 sq., 257, 371.
- Vandîd-khîm**, epithet of Pêshyôtanû, 5, 229, 229 n.
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- Vappa**, is converted by, and receives the ordination from Buddha, 11, 155 n.; 13, 99.
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- Varâza**, n.p., 23, 203, 205.
- Vardast**, an author of the Sad Dar, 24, xxxvii.
- Vardhamâna**, *see* Mahāvîra.
- Vardhamânaka**, one of the celestial regions, 22, 190.
- Vardhamânamati**, one of the sixteen virtuous men, 21, 4.
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- Vasatîvarî-waters**, *see* Water (b).
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- Vâsettha**, Pali for Vasishṭha, the Rishi, 11, 172.
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- Vâshkalin**, questions Bâhva about Brahman, 38, 157.
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- (b) The three Vedas.
- (c) Study and knowledge of V.
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- (a) In Indian religions and popular views.
- (b) In Indian law and custom.
- (c) In Zoroastrianism.
- (d) In China.
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(a) IN INDIAN RELIGIONS AND POPULAR VIEWS.

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(b) W. in Brāhmanism.

(c) W. in Buddhism.

(d) W. in Gāina religion.

(e) W. in Zoroastrianism.

(f) W. in China.

(g) W. in Islām.

See also Abortion, Adultery, Daughters, Impurity, Marriage, Mother, Niyoga, Prostitution, Sexual intercourse, Widows, and Wife.

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323; 25, 476; rule about sipping of water for w., 7, 199; the share of departed w. and maternal ancestors in the Srâddhas, 7, 238 sq.; Lakshmi resides in the body of a married w., and of an unmarried damsel, 7, 299; Lakshmi resides in virtuous w., 7, 300 sq.; become corrupt by neglect of family rites, 8, 41; even w. attain the supreme goal, 8, 85, 85 n., 255; 'seven females,' giving birth to the universe, 8, 287, 287 n.; association with w. belongs to the quality of passion, 8, 324; among w. who are a source of happiness, the Apsarases are chief, 8, 347; the goddess Mâheshvarî, the chief of 'those who are followed by men full of desires,' 8, 347; the altar represented as a w. embracing the man (fire), 12, 63; 26, 119 sq.; the offering-spoon is female, the dipping-spoon is male, 12, 71; w. eat apart from men, 12, 259; maidens worship Rudra Tryambaka to obtain husbands, 12, 441; rules of purification for w., and Sûdras, 14, 21, 167; what has been handled by w. must be purified, 14, 22; Indra and the w., 14, 33, 61; belong to Soma, Gandharva, and Fire, before they belong to men, 14, 133; begging from w., 14, 157; 44, 50; are pure at the time of dalliance, 14, 170; *are considered to have no business with the sacred texts*, 14, 178; 25, 330; less severe penances for w., 14, 221, 223; an ascetic must not speak with w., 14, 282; are the devatâ of the loving person, 15, 143; the creation of w., 15, 215; aged w. perform rites at the birth of a child, 19, 7; names of w., 25, 35, 76 sq.; 29, 183, 297; 30, 58, 283; are naturally wicked, 25, 69, 330; milk of w., forbidden food, 25, 171; no funeral libations for wicked w., 25, 184; mode of purification for w., 25, 193; punishment in future births of w., 25, 499; pursued by Rakshas, 26, 35; Gandharvas fond of w., 26, 53; 42, 34; auspicious or evil bodily marks of w., 29, 21, 165; 30, 42, 256 sq.; 42, 109, 260 sq.; 48, 81; happy young w. who are not widows

employed at weddings, 29, 32; perform a dance at the wedding, 29, 32; different rules as to salving for w., 29, 228; ceremonies to be performed by the w. of the house, 29, 247, 249; perform sacrifice to agricultural deities, 29, 336; a perjurer will become a w. in a future birth, 33, 92; created for the sake of propagation, 33, 169; impure is the part of w. below the navel, 41, 32; female conceives again after birth, 41, 311; are fond of kushtba plant, 42, 6, 680; brings forth within a year, 44, 12; 'w.'s rites' (strīkarmāṇi), charms pertaining to w., 42, 94-110, 275, 311, 371 sq., 479 sq., 496 sq.; w. of the waters, 42, 409, 521; Belief and Unbelief as two w., 44, 110 sq.; by the womb of w. Pragāpati bore creatures, 44, 114; four w., a maiden, and four hundred female attendants given as sacrificial gift, 44, 402; unchaste, barren, and other w. sacrificed at the Purushamedha, 44, 413, 415; different sepulchral mound for men and w., 44, 435; w., the Sūdra, the dog, and the crow are untruth, sin, darkness, 44, 446; the Mahāvīra pot is a w., 44, 449; Agni and Aryaman connected with w., 46, 371; *w. are Brahman, and so are men*, 48, 191; compared to a fire in which seed is offered, 48, 585;—when one who is about to study the Veda wishes to speak to a w. in her courses, he should speak to a Brāhmaṇa before and after speaking to her: this is auspicious for her offspring, 2, 34; w. in their courses are Apapātras, 2, 61 n.; purification for touching a w. in her courses, or a w. after confinement, 2, 253; 7, 94; 14, 30, 182; 25, 183; food of a w. who has no male relatives, of a w. in her courses, of an unchaste w., of a w. in childbed, or of men who are ruled by w., must not be eaten, 2, 266 sq.; 7, 163 sq.; 14, 69; 25, 161-3; punishment of menstuous w. who touches an Aryan, 7, 34; a w. is purified by her monthly discharge, 7, 97; 14, 24, 31-3, 132 sq., 233; 25, 188; a Snātaka must not speak

to, nor approach a w. in her courses, 7, 228; 25, 135, 137; the look of a w. in her courses is contaminating at a Srāddha, 7, 250; 25, 119; rules for w. during their courses, 14, 32 sq.; 15, 218 sq.; 25, 179; 30, 199, 199 n., 268; sin of intercourse with menstruating w., 25, 466; the Dīkshita's garment beaten by the priest, in case part of it may have been spun or woven by an unclean w., 26, 10; in the presence of a recently confined woman or one in her courses, Veda-study must be interrupted, 29, 81, 117, 141. *See also* Âtreya.

(c) W. IN BUDDHISM.

Bad conduct is the taint of w., 10 (i), 61; love of man towards w., to be destroyed by the Bhikkhu, 10 (i), 69; contempt for w.'s body, 10 (ii), 160; as mourners, at funerals, 11, xli; excluded from accompanying the funeral procession, 11, xlii; so long as no w. or girls belonging to their clans are detained among the Vaggians, by force or abduction, so long they will prosper, 11, 3 sq.; *'how are we to conduct ourselves, Lord, with regard to womankind?'* *'Don't see them, Ānanda.'* *'But if we should see them, what are we to do?'* *'Abstain from speech, Ānanda.'* *'But if they should speak to us, Lord, what are we to do?'* *'Keep wide awake, Ānanda.'* 11, 91; the Bhikkhu abstains from the getting of any w. or girl, of bondmen or bondwomen, 11, 191; the W.-Treasure of King Sudassana, 11, 256 sq.; the ideal of a beautiful w. and a virtuous wife, 11, 256 sq.; a Bhikkhu must not lie down, nor take a seat in secret with a w., 13, 32, 42; a Bhikkhu must not preach the Dhamma, in more than five or six words, to a w. unless another man be present, 13, 32 sq.; a Bhikkhu must not journey with a w. even as far as the next village, 13, 47; female lay disciples of Buddha, 13, 109 sq.; 17, 216-25; delusions by w., one of the dangers in which interruption of Vassa is permitted, 13, 315 sq.; the longing of pregnant w., 17, 295; attempts to delude Buddha by w., 19, 38-46,

53 sq.; 49 (i), 36-48; Buddha disgusted at the sight of the sleeping w., 19, 54-6; 49 (i), 56-9; cf. 13, 102 sq.; the wives of w., 19, 253-6; 35, 294-7, 297 n.; not to be saluted by Bhikkhus, 20, 195; a Bhikkhu should not look into the face of the w. who gives him food, 20, 291; Buddha is very reluctant to admit w. into the Order, and declares that that religion will not last long in which w. are allowed to enter into the homeless state, 20, 320-6; are capable of Arhatsip, 20, 322; 35, 297 n.; if no w. had been admitted to the Order, Buddhism would have endured for a thousand years, 20, 325; 35, 186; Ānanda caused the dead body of Buddha to be saluted by w. first, 20, 379; Ānanda blamed for exerting himself for the admission of w. into the Order, 20, 380; there is no womankind in Buddha-fields, 21, 194, 197, 377, 417; w. as preachers, 21, 213-20, 336 sq., 336 n., 346, 348; ladies hear the Saddharmapundarika, 21, 248, 224; cannot occupy the ranks of Brahma, Indra, chief guardian of the four quarters, Kakravartin, Bodhisattva, 21, 252; cannot reach Buddhahood, but the daughter of Sāgara changes her sex to become a Buddha, 21, 252-4; a Bodhisattva's conduct towards w., 21, 263-6; capable of perfect enlightenment, 21, 316 sq., 319-24; 49 (ii), 199; merits acquired by young ladies who hear the law preached, 21, 328-35; a preacher of the law discerns by his smell whether a pregnant w. will bear a boy or a girl, &c., 21, 344; a w. who hears the Bhaishagyaṛāga chapter of the Saddharmapundarika will never be reborn again as w., but as a Bodhisattva in Sukhāvatī, 21, 389 sq.; Gadgadasvara assumes the shape of a w. in order to preach the Lotus to w., 21, 401 sq.; w. who wish to have beautiful offspring adore Avalokiteśvara, 21, 409; conditions under which the Lotus of the True Law may be entrusted to w., 21, 432 sq.; ladies studying the Abhidhamma, 35, 24 sq.; mentioned

before men in the phrase 'a w. or a man,' 35, 83, 83 n.; 36, 89, 127 sq. n., 175; 49 (ii), 123, 125, 129, 139; Khugguttarā remembered her previous births, 35, 122; reveal secrets through infirmity, 35, 141; w. whose good actions bare fruit in this life, 35, 172; influence of Buddhism on w., 35, 297 n.; a married w. sins only in secret, 36, 82; rules of conduct towards w. for Bhikkhus, 36, 98, 98 n., 100; there are men who have become w., and w. who have become men, 36, 101; a w. without a husband despised, 36, 140; the life of w. is always darkness, 49 (i), 4; w. of the seraglio viewing a royal procession, 49 (i), 28-30; saints seduced by w., 49 (i), 38 sq.; despise their female nature, 49 (ii), 19; Stryâgâra, 'Frauenzimmer,' 49 (ii), 64 n. See also Bhikkhunis.

(d) W. IN GAINA RELIGION.

The world is greatly troubled by w. who are the causes of all sin, 22, 21, 48, 81; Mahāvira renounced the female sex, 22, 80; on the conduct of Gaina monks with regard to w., 22, 303; 45, 5, 74-6; one of the twenty-two troubles (parisaha) to be vanquished by a Gaina monk, 45, 9, 11; empty houses i.e. in which there are no w., 45, 12 n.; *do not desire (w.), those female demons, on whose breasts grow two humps of flesh, who continually change their mind, who entice men, and then make a sport of them as of slaves. A houseless (monk) should not desire w., he should turn away from females,* 45, 35; nothing in the world offers so many difficulties to the monk as w., he should therefore avoid their company altogether, 45, 186, 204; w. and water cause loss of sanctity to a Gaina monk, 45, 266; heretics, slaves of w., see no harm in intercourse with w., 45, 270; are a great temptation to monks, how they must be avoided, 45, 270-8; *one man (w.) have in their heart, another in their words, and another still in their actions. Therefore a monk should not trust w., knowing that they are full of deceit,* 45, 274; though acquainted with the Strī-

veda, men get into the power of w., 45, 274; seduced by their senses and by w., men are born again and again, 45, 318; men whom w. do not seduce value Moksha most, 45, 330. *See also* Gaina monks and nuns, and Gaina nuns.

(e) W. IN ZORASTRIANISM.

Impurity of, and rules regarding to, w. during their menses, defilement by menstruous matter, 4, lxxviii sq., lxxxi, 65, 80, 185-9; 5, lx, 248, 251, 261, 265, 270 sq., 276-85, 304, 333, 340 sq. n.; 18, 191, 228, 447; 24, 111, 270, 296, 302-5, 332-4, 340, 353; 37, 45, 100-2, 162, 164, 187, 432, 446; 47, 168; w.'s diseases (abnormal issues) created by Angra-Mainyu, 4, 9; the earth wanting a good husbandman, is like a maiden without a husband, 4, 29; an object of contract, like cattle or fields, 4, 45 sq., 45 n.; a w. who has been delivered of a still-born child, 4, 62-5, 91 sq.; difference of rules of purification according to sex, 4, 110, 127; belong to the earth, 4, 144; law about seduction, 4, 178 sq.; atonement for intercourse with a w. during her sickness, 4, 206-8; may act as priests, as well as men, 4, 307-9, 307 n., 327; 5, 332 sq., 332 n.; 37, 95; the sacrifice of w. and children accepted, 4, 339; the fiend of menstruation (Gêh), 5, 15 sq., 15 n., 283, 283 n.; menstruation and generation, 5, 60 sq.; carrying the corpse of a pregnant w., 5, 247, 247 n., 319, 319 n.; pollution of pregnant w. punishable, 5, 272; fire to be maintained in the dwelling of a pregnant w., 5, 316 sq.; not marrying a husband a sin worthy of death, 5, 322 sq.; honourable position of Mazdayasnian w., 5, 367, 367 n.; virtuous w. protected by Spendarmad, 5, 373, 376 sq.; provisions made for wives and daughters of a deceased pater familias, 18, 183-90; law of inheritance and w., 18, 183-7, 195 sq.; 37, 486; fit and unfit w. for adoption, 18, 190 sq.; Fravashis of holy w., of w. who have many sons, worshipped, 28, 224-8; 31, 197, 204, 209, 215, 219, 224, 273, 279; maids pray to Vayu for

a husband, 28, 258, 258 n.; the holy w., well principled and obedient to her husband, 28, 318, 321; not to be witnesses, 24, 78, 78 n.; 37, 38, 58; virtues of a w., 24, 108; ceremonies performed both by men and w., 24, 263; sacred thread-girdle to be worn by w. and men (sic), 24, 268, 270; dangers to menstruation, 24, 277; dangers to pregnant w. to be avoided, 24, 277 sq.; sin of slander regarding w., 24, 305 sq.; the only Nyâyi for w. is obedience to their husbands, 24, 320 sq.; all w. must have the Dvâzdah-hômâst celebrated, as an atonement for menstruation, 24, 330 sq., 330 n.; sin and punishment of w. committing adultery, 24, 331 sq.; garments fit for menstruous w., 24, 355; Haoma grants offspring to w., and husbands to the maidens, 31, 237; good men and w., whom Ahura knows, worshipped, 31, 253, 257, 268; the w. who have many sons worshipped, 31, 336, 385; stately w. of good parentage worshipped, 31, 340; holy w. summoned to the sacrifice, 31, 342; the house-mistress, and the holy woman forward in good thoughts, words, and deeds, 31, 386; law about property of w., 37, 18, 148; conflicts between childless w. and pregnant w., 37, 41; about well-taught w., 37, 45; about the care of a pregnant w., 37, 45; stealing w. (slaves), 37, 58 sq.; condemned for wizard's spells, 37, 65; sin of bartering w. for w., 37, 66; about a w. without a guardian, 37, 71; about theft by w., 37, 76; sin of giving weapons to w., 37, 78; a w. may marry one of two men condemned to death, 37, 78; fitness of w. for judgeship, if acquainted with the law, 37, 80; relation of sexes, 37, 109-12; damsel given by an idolator to a Mazda-worshipper, 37, 148; a w. who is reverent, 37, 485; heretics buying their w. as sheep, 47, 89.

(f) W. IN CHINA.

One of Wü's 'ten men' (ministers) was a w., 3, 128 n.; overseers of states shall find helping connexions for (destitute) w., 3, 180; worship of female ancestors, 3, 323, 326,

326 n., 332; an unfortunate w. who has been seduced bemoans her fate, 3, 437 sq.; a lady assures her lover of her affection unto death, 3, 440; those who exercise forbearance with the ignorant, learn even from w., 16, 65, 66 n.; ignorance and retirement are proper in w., 16, 100, 101 n.; rules for w. driving in a chariot, 16, 205, 206 sq. n.; 27, 96 sq.; male and female are separate, but they seek the same object, 16, 243; 'the firm correctness of a w., in peeping out from a door,' 16, 293; their work in the preparation of silk, 27, 36; 28, 16, 16 n., 223 sq.; rules of propriety in intercourse between male and female, 27, 77 sq., 105, 454 sq., 470; 28, 298 sq.; ladies who should not be called by their names, 27, 100 sq.; tie up their hair in mourning, 27, 129; selling of concubines, 27, 145; mourning costume of w., 27, 156; w. paying visits of condolence, 27, 163; 28, 166; places of men and of w. at the funeral, 27, 175; on the roads men take to the right, w. to the left, 27, 244; their part in the ceremonies connected with the silkworm rearing, 27, 265; regulation of w.'s work, 27, 278, 278 n., 303, 435, 479; 28, 431; deer and w. sent as tribute to the ruler, 27, 433, 433 n.; the strong and the weak, 27, 440; *the w. follows (and obeys) the man:—in her youth, she follows her father and elder brother; when married, she follows her husband; when her husband is dead, she follows her son.* 'Man' denotes supporter. *A man by his wisdom should (be able to) lead others*, 27, 441; education of girls, 27, 477, 477 n., 479; w.'s dress, 28, 15 sq.; at festival meals w. do not remove the dishes, 28, 20; different mourning for males and females, 28, 44; the positions and functions of male and female, 28, 62; distinction between males and females, 28, 104; a man not to die in the hands of w., nor a w. in the hands of men, 28, 173; a man considers the head the most important to him, a w. the waist, 28, 389; the female overcomes the male by her stillness, 39, 32, 104; the members of

the royal harem do not pare their nails nor pierce their ears, 39, 231; the male precedes, the female follows, 39, 335; to be gentle and obedient, 40, 243; the masculine is pure and moves, the feminine turbid and at rest, 40, 250.

(g) W. IN ISLÂM.

Female infanticide of ancient Arabs, 6, x, 132 sq., 132 n.; position of w. amongst the Arabs, 6, xi; female infanticide forbidden by Mohammed, 6, lxxv, 135, 256, 256 n.; 9, 4, 280, 322; degradation of w. in Islâm, 6, lxxv sq.; 'believing w.' included in the promise of reward in future life, 6, lxxvi, 70, 70 n., 89, 183, 261; 9, 143 sq., 194, 233; *your w. are your tillah*, 6, 33; not to be approached during menstruation, 6, 33; two w. equal to one man as witnesses, 6, 45; property of w., 6, 71-5, 77; 'the chapter of w.' in the Qur'ân, 6, 71-96; men superior to w., 6, 77; law regarding w., 6, 90; Jewish and Christian w. allowed to Muslim, 6, 98; preference of sons to daughters, 9, 5, 174; those who cast imputations on chaste w. shall be cursed in this world and the next, 9, 76; persons by whom w. may be seen unveiled, 9, 76 sq., 147 sq.; to be chaste and modest, not display their ornaments, 9, 76 sq., 148; rules for social intercourse of w. past childbearing, 9, 81; privileges granted to Mohammed in the matter of w., 9, 146; damsels in paradise, 9, 170, 180, 220, 249, 261-3, 317; female offspring despised, 9, 212; absurdity of ascribing daughters to God, while men have sons, 9, 250, 252; law relating to w. who have fled from idolators to the Muslims, 9, 279 sq.; duties of Muslim w., 9, 280.

Womb: the great Brahman is the w., in which Krishna casts his seed, 8, 107; earth, air, space, water, light, mind, and understanding, termed seven ws., 8, 260; performances for steadying the w., 42, 284, 467. *See also Birth, Body (parts of), and Transmigration.*

Wood, defiled, must not be used, 24, 353; w.-bricks of the fire-altar,

41, 155, 166; two kinds of w. (found on the ground, and cut by the axe), 41, 257. *See also* Trees.

Words, Om or a Mantra the first among, 8, 89, 209; indicate a class, a quality, an action, or a relation, 8, 103 n.; a man of many w., a Brâhmana who merely reads much, 8, 171; *first, verily, are w. produced, and the mind runs after them*, 8, 262 sq.; are the characteristics of speech, 8, 348; Prâna is the beginning of all w., 8, 353; Sâhikara on the nature of w., 84, xxxvii, 204-11; the original (eternal) connexion of the w. with its sense, 84, 201; the world originates from the w., as is shown by perception and inference, 84, 201-11; connected with the species, not with the individual, 84, 202 sq.; whether sphota is the w. or not, 84, 204-6, 209 sq.; whether the letters are the w. or not, 84, 205-10; w. and thing are different, 84, 222; denote always something to be done, 48, 148 sq., 152; how a child learns w. and meanings, 48, 150 sq.; good w., *see* Morality (c), and Thought; holy w., *see* Prayers. *See also* Speech.

Works, or Actions.

- (a) Good, useful, holy w.
- (b) Knowledge or devotion, and w.
- (c) Results of w., retribution.

(a) GOOD, USEFUL, HOLY W.

Throwing bridges over canals, an atonement, 4, 175, 208; good and bad w. of the deaf and dumb and helpless, 5, 293; how to proceed when doubts occur as to good or bad w., 5, 326-30; an offering to a god is named w., 8, 77; what w. should or should not be abandoned, 8, 121 sq., 127; are of threefold quality, 8, 124; some sects extol w., others tranquillity, 8, 375 sq.; Mâra tempts Buddha to exert himself for good w., 10 (ii), 69 sq.; by w. one is a Brâhmana, not by birth, 10 (ii), 116 sq.; the Buddhist saint does not cling to virtue and holy w., 10 (ii), 151 sq., 153, 159-62, 200; six kinds of w., performing sacrifices, &c., 29, 114, 114 n.; the inquiry into the duty of performing religious w. carried on in the Gaimini-sûtra,

84, 26; the possession of supernatural powers depends on the performance of religious w., 84, 293; are characterized by injunction, 84, 293, 293 n.; in the case of religious w. we entirely depend on Scripture, 84, 299; how to become a ruler as to actions, 87, 334; five classes of action, and five organs of it, 88, 81; obligatory for the three former ârâmas, but not for the mendicant, 88, 301 sq.; are incumbent on him also who does not desire release, 88, 312 sq.; those performing w. are not overpowered by passion and the like, 88, 315; good w. are mentioned together with evil w., and the term 'evil' is used without any distinction for both, 88, 356; all action with a personal purpose is sure to fail, 89, 72, 100-2; whatever good deed man does that is inside the Vêdi, and whatever evil deed he does that is outside the Vêdi, 44, 45; heretics cannot tell you anything about good and bad w., 45, 341, 343, 345 sq.; studied from Karma-Mimâmsâ, 48, 255; enjoined in Sruti and Smriti, lead to Samsâra, proceed on command of Brahman, 48, 285 sq., 311; the nature of good and evil w. can only be learned from the Sâstra, 48, 487; a man who is not pure is unfit for all religious w., 48, 592; w. enjoined by Scripture, have the power of pleasing the Supreme Person, 48, 701. *See also* Good works, and Sacrifices.

(b) KNOWLEDGE OR DEVOTION, AND W.

Sacred w. are of no avail, meditation on Om alone can procure true salvation, 1, xxv; necessity of w. as a preparation for the reception of the highest knowledge, 1, ci, 312 sq., 315-19; 88, 306 sq., 313-15; 48, 18 sq., 147; performance of sacred duty depends on the obtaining of bliss, 1, 122; attention on a tutor depends on performance of sacred duty, 1, 122; good w. are only a preparation for the highest knowledge, 1, 311, 314 sqq.; through not-knowledge, i.e. good w., one overcomes death, through knowledge one obtains immortality, 1,

312 sq., 319; interrelation of w. and knowledge, 1, 314-20; 48, 9-11, 698-700, 703, 725-7; inferior to knowledge and devotion, 8, 48 sq., 52; 38, 267; w. joined with devotion and knowledge, lead to final emancipation, 8, 59-63; 38, 359, 361; 48, 9; a means of attaining devotion, 8, 67; *Krishna* cannot be seen by means of w., 8, 98; by w. people conquer perishable worlds, by knowledge everlasting glory, 8, 179; good w. lead to misery (rebirth), while knowledge of Brahman leads to immortality, 8, 391; 15, 30-3; w. and knowledge cannot be together, 15, xxvi; he who knows the Self, does not become greater by good w., nor smaller by evil w., 15, 179; he who has reached knowledge of Brahman is not affected by the consequences of either past or future evil or good w., 15, 180; 34, lxxvii sq.; 38, 119, 237, 353-7; 48, 646-51; knowledge is independent of w., 34, lxxv; 38, 285-95, 306; knowledge and w. are the two roads for entering on the road of the gods and the road of the fathers, 38, 123-5; knowledge is subordinate to w., this view refuted, 38, 289; 48, 686-96; are enjoined for such only as understand the purport of the Veda, 38, 289; are enjoined for him who has merely read the Veda, 38, 293; destruction of the qualification for w., by knowledge, 38, 294 sq.; are the washing away of uncleanness, but knowledge is the highest way, 38, 307; w. of permanent obligation enjoined by the Veda, such as the *Agnihotra*, have the same effect as knowledge, 38, 358-62; w. undertaken for the fulfilment of some special wish, do not contribute towards knowledge, 38, 360; depend on false knowledge, 38, 363; refraining from w. of any kind whatsoever cannot lead to final release, which can only be accomplished by knowledge, 38, 397-400; for one who does not possess perfect knowledge, it is impossible to refrain from all w., 38, 399; abandoned by men who know Brahman, 48, 690;

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ADDENDA AND CORRIGENDA

- Page 18, col. 1, l. 20, read '*see (i)*' for '*see (i)*'
 „ 32, „ 2, l. 15 from below, read '*Ātar*' for '*Atar*'
 „ 121, „ 1, l. 29 sq., read '*see* Holy persons. *See also* Castes' . . .
 „ 122, „ 2, l. 5 from below, insert '26, 452, 452 n.;' before '44, 79' . . .
 „ 135, „ 2, l. 11, after 'three)' insert 'Morality (*b*)'
 „ 138, „ 1, l. 9, read '7, 135' for '17, 135'
 „ 170, „ 2, l. 27, read 'befools' for 'be fools'
 „ 202, „ 1, l. 10, read '*(n)*' for '*(n.)*'
 „ 202, „ 1, l. 11, read '*(n)*' for '*(n.)*'
 „ 216, „ 2, l. 23 from below, read '*Frêdûn*' for '*Frêdûn*'
 „ 233, „ 1, l. 9, read '*Śākha*' for '*Sākha*'
 „ 249, „ 2, l. 25, read '*Ātman*' for '*Atman*'
 „ 258, „ 2, l. 16, read '*Sacrifices (i)*' for '*Sacrifices (k)*'
 „ 262, „ 1, l. 7, read '*Hālingava*' for '*Hālingava*'
 „ 268, „ 1, l. 16 from below, put *comma* instead of *semicolon* after 319 sq.
 „ 283, „ 2, after l. 22 insert '*Hui or Liang*, King, contemporary of Kwang-ze, 40, 321'
 „ 285, „ 2, l. 5 from below, read '*I*' for '*I*'
 „ 297, „ 2, l. 22, read '*Ingratitude*, penance for, 7, 177; those who have' . . .
 „ 305, „ 1, l. 9, read '*Vistâspa*' for '*Vistâspa*'
 „ 318, „ 2, l. 5 from below, add '*See* 3ze-kâo'
 „ 342, „ 1, l. 14, read '*Lî-khû*' for '*Lîkhû*'
 „ 383, „ 1, l. 19 from below, after '*See also*' insert '*Bhikkhus (b)*, Gaina monks, Gaina religion, Gainas, and'
 „ 392, „ 1, l. 29, add '*See also* Nôdar'
 „ 399, „ 2, l. 13, read '*see* Bhikkhus (*c*)' for '*see* Sangha'
 „ 400, „ 1, l. 20, add '*See also* Naotara, Vistâspa, and Vistauru'
 „ 408, „ 2, l. 5, read '*Paritabhûmi*' for '*Pañitabhûmi*'
 „ 413, „ 1, l. 23 from below, read '86, 52 sq.' for '86, 52 sq.'
 „ 442, „ 1, l. 2 from below, read '172-4, 482 sq.' for '172-4; 482 sq.'
 „ 515, „ 1, l. 8, read 'inner' for 'sinner'
 „ 536, „ 2, l. 9, read '*Vasatîvarî*' for '*Vasativarî*'
 „ 600, „ 1, l. 19, read '*Uspâsnu*' for '*Uspâsnu*'
 „ 634, „ 1, l. 31, after 'Abstinence' insert '*Ascetics, Brahma-kârin,* and after 'Fasting' insert '*Gaina monks, Gainas, Hair, Hermits*'

The references to Volumes 2, 4, 10 are to the editions of 1897, 1895, and 1881: other editions of these volumes differ in pagination and to some extent in contents.

If the Index is used with Volume 2, edition 1879, in introduction after p. xiv deduct from one to five pages, and in text deduct after page 99 from one to three pages; if with Volume 10, edition 1898, add in part I in introduction eight pages, and in text after page 48 one page; in part II after page 35 deduct one page to eleven pages, increasing the allowance gradually through the part.

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